The Churchman.

"THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

VOL. XXV., NO. XLVIII. WHOLE NUMBER, 1297.] NEW YORK, JANUARY 24, 1856. [TRINITY BUILDING, 111 BROADWAY.

Daily Public Worship.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:—

TRINITY CHURCH—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 3½ P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week-day, upon previous notice.

TRINITY CHAPEL—9 A. M. and 4 P. M.

ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—9 A. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8½ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—9 A. M. On Festivals and Fasts, a second Service at 4 P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar.

JANUARY.

25 Conversion of St. Paul.
27 Sexagesima Sunday.

FEBRUARY.

2 Purification Blessed Virgin Mary.
3 Quinquagesima Sunday.
6 ASH WEDNESDAY.
10 First Sunday in Lent.
13
15 Ember Days.
16
17 Second Sunday in Lent.
24 Third Sunday in Lent.
St. Matthias' Day.

The Church at Home.

DIOCESE OF NEW YORK.

APPOINTMENTS BY THE PROVISIONAL BISHOP.

January 27th.—SEXAGESIMA SUNDAY.—A. M., Grace Church, New York.

February 3d.—QUINQUAGESIMA SUNDAY.—A. M., St. Peter's, Albany, Institution. E., St. Paul's, Albany, Missionary Meeting.

February 10th.—FIRST SUNDAY IN LENT.—Blackwell's Island.

February 17th.—SECOND SUNDAY IN LENT.—A. M., Calvary Church, New York. E., Calvary Church, Williamsburgh.

February 21st, Thursday.—A. M., Grace Church, Williamsburgh, Consecration.

February 24th.—THIRD SUNDAY IN LENT.—Church of the Holy Apostles, New York. E., St. Peter's, New York.

March 2d.—FOURTH SUNDAY IN LENT.—A. M., St. Clement's Church, New York. P. M., St. Luke's Church, New York.

March 9th.—FIFTH SUNDAY IN LENT.—A. M., St. Ann's Church, Brooklyn. E., St. Peter's Church, Brooklyn.

March 12th, Wednesday.—A. M., St. George's Church, Hempstead, L. I. E., St. John's Church, Brooklyn.

March 14th, Friday.—E., St. Luke's Church, Roseville, S. I.

March 16th.—SIXTH SUNDAY IN LENT.—A. M., St. George's Church, New York. E., Holy Trinity, Brooklyn.

March 17th.—MONDAY IN HOLY WEEK.—E., St. Luke's, Brooklyn.

March 18th.—TUESDAY IN HOLY WEEK.—E., Ascension Church, Green Point.

March 19th.—WEDNESDAY IN HOLY WEEK.—E., Church of the Redeemer, Brooklyn.

March 20th.—THURSDAY IN HOLY WEEK.—E., St. Mark's Church, Williamsburgh.

March 21st.—GOOD FRIDAY.—A. M., St. Bartholomew's Church, New York. E., Grace Church, Brooklyn Heights.

March 22d.—EASTER DAY.—A. M., St. Paul's Church, New York. P. M., Floating Church of our Saviour, New York. E., St. Stephen's Church, New York.

March 23d.—EASTER MONDAY.—E., Holy Innocents, New York.

March 26th.—THURSDAY AFTER EASTER.—P. M. & E., St John's Church, Cohoes.

March 29th.—SUNDAY AFTER EASTER.—E., Grace Church, Albany.

April 6th.—SECOND SUNDAY AFTER EASTER.—St. Mark's Church, New York. E., Church of the Epiphany, New York.

April 13th.—THIRD SUNDAY AFTER EASTER.—A. M., Bay Ridge, L. I.

⁂ Other appointments for the city of New York and the vicinity will be made, if desired, for any days, not already engaged, between this and Easter Day.

Pennsylvania.—*(From our Philadelphia Correspondent.)*—There was a meeting held in the Lecture-room of St. Andrew's Church, on the evening of Tuesday, the 15th inst., to which the *Churchman* ought to have been invited. Had the promoters of that meeting known how much interest the *Churchman* takes in every movement connected with congregational singing, they would, without doubt, have sent word to head-quarters, or that attendance should have been had, and a report made for this correspondence. There was no notice of it given in the church at which your correspondent attended, although he has since learned that it was given in two or three others. Nevertheless from some conversations about it with some who were present, enough may be said to interest the few, or the many, who read this column. The Rev. Mr. Tyng, the rector of the Epiphany, has, for some time, been endeavouring to introduce among his people a more general participation in the singing during Divine Service. He has, at present, no choir, but only a precentor. There are many persons yet living in Philadelphia who remember the position and importance of the by-gone functionary called a Clerk. His duty was, as elsewhere, to "give out" the metre psalms and hymns, and to lead in the singing of them. He has long ago disappeared; with most he is unknown, with the rest forgotten. unless something like the present mode of procedure at the Church of the Epiphany call back the olden time. The rector is, apparently, an energetic young man, and, in what he undertakes, goes at it with a will; so he has done in this instance. The quavering of the choir, and the interluding of the organ, have been dispensed with, and the whole body of the congregation have been called on to bear their part in the songs of praise. A gentleman of great skill and experience in the training of congregations, was invited to explain his views on the subject, and, in this way, encourage the doubting to go on and persevere until they should all be able to join heartily and well in the usual Sunday Service in their church. Should this well-intentioned effort succeed—and perseverance is all that is needed to that end—there will have been given an impetus to congregational singing that will not stop where it begins. The congregation of the Church of the Epiphany is a very large one, and the congregation of the Church of St. Andrew, whose rector precided at the meeting, might almost be expected to follow the good example of their neighbours up-town, and the good people at St. Luke's would not be willing to lag behind in such a race; and, these three having taken it up, it might well nigh be said that the thing was done, and that congregational singing was firmly established in the churches of Philadelphia. The learned musician is understood to have set before his hearers the far greater benefit to themselves from an active participation in the singing, while he also presented other very correct notions about it in regard to the worship of Almighty God. As might be expected, the subject was looked upon as presented from a *Congregational* or *Presbyterian* point of view, rather than from a *Church* one. Such being the case, it must of necessity have been defective. This must be looked upon as only a beginning. It is high time that some one who has the spirit and principles of Divine Service in him, and is at the same time moderately skilled in music, should call the attention of the Church to this very important subject, by means of addresses and practical exemplifications, such as this is said to have been accompanied by, or else by more elaborate discourse and more carefully prepared, or more extensive exemplification than was possible in this case.

Two or three weeks ago, occasion was taken to expose a somewhat disgraceful mode of procedure, in the erection of a new church in a certain district of our widely-spread city. From what has been floating on the air since the number of the *Churchman* containing that letter reached us here, it appears as if some one or more of the principal parties concern[illegible] this affair were not a [illegible] ashamed, if not of their participation in it, at least of the public animadversion passed upon that participation. As with the Spartan youth of old, the guilt lies not in the execution, but in the detection. So it would seem; and the whole matter has been made a good deal of in various quarters;—some, of course, relishing it highly, and rejoicing that one organ of public information could be found independent enough of "wealth and piety" to publish the truth. And the forsaken rector himself, doubtless, was not at all displeased at the rebuke bestowed; and felt, one may trust, better able to go on in his appointed work, and do the task allotted to him in his Master's vineyard, according to his ability, with a mind somewhat lightened of its load by the unmistakeable expression of public sympathy which this exposure has brought forth. But there was one part of this letter which needs correction. An error was unintentionally committed in stating that the whole or chief design in the endeavour at ousting the rector, and the setting on foot of the present infant enterprise or effort—whichever is the appropriate phrase employed for such objects—was to get rid of an evangelical clergyman, and, failing in that, of building a new church, where the pure Gospel might be preached to the——wealth and piety. It is right to correct this error. Such was the design, such the desire, but perhaps not the chief, certainly not the sole one. A great deal of speculation has been going on in town lots in this city, especially, of course, in the, as yet, sparsely settled districts; and not a little money has been made by judicious and well-timed investment. The district in question is one of these. But investments now and then, though made by practised and prudent hands, are neither judicious nor, unfortunately, well timed. Rumour will have it, that such might have been the case in the district in question. Certain it is, that the present location of the new church—which has been run up in such a *furore*, that the south wall is cracked, and will have to be taken down—would scarcely have been chosen had it not been for the anticipated good effect to be produced upon certain lots held and offered for sale, but hanging for want of buyers. It is necessary, then, to mix with the reasonable desire of getting rid of an improper minister, the super-reasonable one of getting rid of unsaleable lots, in order to arrive at a perfectly truthful notion as to the why and wherefore of the present disturbance. It is worth mentioning that this new edifice is to be a *two decker*, capable of seating eight hundred persons, which will afford plenty of room for a long while to come; or, in the phraseology of the secular prints, the lower story, or basement, is devoted to the Sunday schools, while the *audience* room is on the second floor.

The fact that this building of churches on speculation is an every-day thing unfortunately among us, is the only warrant for such space being given to this glaring case. But it is so; and while the whole system ought always to be rebuked and frowned down, so also ought each individual case of it, which can be plainly detected, however supported and shielded by "piety and wealth," to receive its own measure of exposure, contempt, and scorn; for the light, falling upon the evil deed, makes it seem, even to the perpetrator, very evil; and will deter many from sharing in the crime, who might otherwise defile themselves with it, under the hope of escaping scrutiny; and the exposure, at any rate, knocks away from under them, at a blow, that abominable and yet exceedingly insinuating doctrine of doing evil that good may come; which doctrine, though the Jesuits have the credit of originating, is constantly practised by ultra-Protestants of all shades and opinions.

Bishop Hopkins has been in town for some days, and was at St. Mark's Church on Sunday afternoon, where he preached to a very attentive congregation. He looked in very good health.

New Jersey.—The Rev. John W. Shackelford has been received, on letters dimissory, from the diocese of New York, and is rector of the House of Prayer, in Newark.

On Sunday, January 20th (Septuagesima), in St. Mark's Church, Orange, the Bishop admitted the Rev. James S. Bush, deacon, rector elect of Grace Church, Orange, to the Order of Priests. Morning Prayer was read by the Rev. Messrs. Shackelford and Stocking; the candidate was presented by the Rev. Mr. Williams, and the Bishop preached, and administered the Holy Communion, assisted by the Rev. Dr. Blake, (of the diocese of Massachusetts.)

In the afternoon, at St. Mark's Church, the rector, the Rev. Mr. Williams, read Prayers, and the Bishop preached. The Rev. Mr. Stocking was present.

In the evening, in the hall occupied by the congregation of Grace Church, the Rev. Dr. Berry and the Rev. Mr. Williams read Prayers, and the Bishop preached, and confirmed sixteen persons, one of whom was from St. Mark's. The Bishop had confirmed two sick persons, in the afternoon, privately—making thirty-five in this parish since the Convention. The rector-elect, the Rev. Mr. Bush, read the Preface in the Confirmation Service.

Massachusetts.—The Sixty-sixth Annual Convention of the Church, in this diocese, commenced its session in Trinity Church, Boston, on Wednesday, the 16th inst., at ten o'clock A. M. Morning Prayer was read by the Rev. George Leeds, rector of St. Peter's Church, Salem. The Ante-Communion Service was read by the Bishop, assisted in Epistle by the Rev. Henry Anthon, D. D., rector of St. Mark's Church, New York. The Annual Convention Sermon was preached by the Rev. John Wayland, D. D., from St. Mark xvi. 20. The Offertory sentences were read by the Rev. J. S. Copley Greene, and the Offertory was in aid of the funds of the Society for the Relief of the Widows and Orphans of deceased Clergymen. The Holy Communion was celebrated by the Bishop, assisted by the Rev. Mr. Leeds.

After Divine Service, the chair was taken by the Bishop, and the Convention called to order. The Rev. Joseph H. Clinch was unanimously re-elected Secretary. The Rev. Mr. Babcock was unanimously re-elected Treasurer. The Chair having announced the presence of the Bishop of the diocese of New Hampshire, he was invited to take a seat in the Convention, and a chair was placed for him at the right hand of the President. The usual Committees having been appointed by the Chair,

The Rev. Mr. Fales presented an application from Grace Church, Newton Corner, to be admitted into union with this Convention. On motion, it was referred to the Committee on New Parishes.

The Secretary read a communication from the Rev. Dr. Howe, Secretary of the General Convention, giving notice of a proposed alteration in the second Article of the Constitution of the Church, providing that none but communicants shall be elected as delegates to the General Convention.

The Afternoon Session was chiefly devoted to the delivery of the Annual Address, by the Right Rev. the Bishop of the diocese. It gives a full account of Episcopal acts performed during the past year, of which the following is a brief *resumé*:—Candidates confirmed, 501; church consecrated, 1; deacons ordained, 4; priest, 1; parishes organized, 4. The following changes have taken place in the diocese since the last Convention:—The Rev. W. Withington has resigned the rectorship of Christ Church, Swansea. The Rev. W. Flint has succeeded the Rev. Dr. Strong as rector of St. James's, Greenfield; and has been succeeded at St. John's, Charlestown, by the Rev. Thomas R. Lambert, chaplain in the U. S. Navy. The Rev. Daniel Leach and the Rev. D. L. B. Goodwin have been transferred to the diocese of Rhode Island; the Rev. Thomas R. Pynchon and the Rev. W. H. C. Robertson, to the diocese of Connecticut; the Rev. John Woart, to Louisiana; the Rev. G. W. Porter and the Rev. Calvin Wolcott, to New York; and the Rev. Edmund B. Palmer, to Michigan. The Rev. John Irwin, rector of St. John's, East Boston, has accepted an agency for the American Bible Society. The candidates for Orders of the diocese are as follows:—Frederick O. Barstow, Winslow W. Sever, William S. Perry, Edward Cowley, Lucius W. Bancroft, Benjamin R. Gifford, Edward H. Harlow, Reginald H. Chase, and Jesse A. Penniman; total, nine. Mr. Francis W. Hilliard, one of the candidates whose names were read before the last Convention, has, at his own request, been transferred to the diocese of North Carolina. The Bishop concluded his address by an earnest appeal to clergy and laity, that they go on "with one mind striving together for the truths of the Gospel."

Several reports were presented, and the Convention adjourned to the following day.

After Morning Prayer on Thursday, and the reading of the minutes, the following amendment to the Constitution was proposed for adoption at the next Convention:—

> That in the third Article the words "a stated worshipper in the parish he represents" be stricken out, and in place thereof be inserted the words, "a member of the parish which he represents, and in communion with the Protestant Episcopal Church;" so that beginning with the word *provided*, it shall read as follows: "Provided that no person shall be competent to serve as a lay delegate unless he be a member of the parish which he represents, and in communion with the Protestant Episcopal Church."

The amendments to the Constitution proposed at the last Convention then came up. The following are the amendments proposed:—

> Art. 3, last section, insert after the word "Convention," the following, "except such as are established for the bneefit of a particular class, or particular classes of persons."
>
> Strike out the word "Commonwealth," and the word "State," wherever it occurs in the title or in the body of the Constitution, and insert the word "diocese."

The second division of these amendments was adopted. The first division, after considerable discussion, was indefinitely postponed.

The Convention then proceeded to the elections, the results of which our limited space will compel us to omit. The Rev. E. M. P. Wells, D. D., proposed the following amendment to the Constitution, to be acted upon at the next Convention:—

> In the last section of Article 3d after the word "represents," insert these words, "and provided also that any parish may be admitted into union with this Convention without such right of lay representation."

Several reports were next presented.

The Rev. Dr. Vinton then proposed the following amendment to the Constitution:—

> Insert in the last section of Article 3d, after the word "Convention," in the first line the following words, viz.: "except such parishes as have a missionary character, and professedly are designed for the benefit of persons of any particular class or profession."

A series of resolutions were then offered relative to the decease of the Rev. Titus Strong, D. D., and the Rev. Christian Wiltberger, late presbyters of the diocese.

The place and time of meeting of the next Annual Convention was then appointed; viz., Trinity Church, Boston, on the third Wednesday of January, 1857.

A number of reports were then presented; and the Convention, after adjournment, met again at 4 P. M. of the same day in the Chapel of Trinity Church, where addresses were made by the Bishop and several of the clergy. The services were concluded with the Doxology, prayer, and the Benediction by the Bishop. The Convention then adjourned.

The *Christian Witness*, from whose columns we have condensed the above account, speaks of the Convention as one in which "nothing but peace prevailed, the highest Christian courtesy having marked all its deliberations."

We learn that the Rev. Cameron F. M'Rae, having, to the great regret of his parish, resigned the rectorship of St. John's, Jamaica Plains, and accepted that of St. John's, Philadelphia, the former parish is at present vacant.

CHURCH OF THE ADVENT, BOSTON.—On Thursday, the 10th, Mr. Frank Wills, of this city, delivered a lecture before "The Holy Guild of the Church of the Advent." His subject was, "Architecture, as seen in its religious, Christian, and anti-Christian aspects."

Virginia.—We learn that St. George's Church, Fredericksburg, has lately purchased a handsome and commodious rectory for the use of its present rector, the Rev. Dr. McGuire, and his successors in office. "In these days of clerical changes," says the *Southern Churchman*, "it is indeed gratifying to see a congregation, which has been served by its rector for a quarter of a century, *appreciating* his worth to them and their children. May the good example of this congregation prevail, until no church in the diocese shall be without its parsonage. When the Convention meets next May in this most hospitable town, we shall all have an opportunity of judging of the *good taste*, as well as liberality manifested by St. George's."

A church edifice has been commenced in the village of Wytheville, and is now only deterred from completion by lack of means to carry on the work. Though the number of churchmen is small, there is yet every opportunity, we are informed, for spreading the divine principles and blessed influences of the Catholic Church in this quarter, were there only a rallying point established. It is owing mainly to the noble and praiseworthy zeal of one Christian-minded lady that the present beginning has been made; and it becomes the duty, as well as the privilege of those who are living in the full enjoyment of all the Church's blessings, to endeavour, by timely aid, to extend to their less favoured brethren some portion of the same, and help on to its fulfilment a work so well begun. We shall be happy to receive at our office, any contributions for this object.

Ohio.—The Right Rev. the Bishop of the diocese has addressed a Circular Letter to the clergy and parishes in his charge, urging the importance of *quarterly* collections for the missions of the diocese. At present, the Bishop goes on to say, so irregular are the receipts, that generally, the year is nearly expired before the missionaries have received the third or fourth of what is due. After impressing the necessity which exists for a more earnest and liberal spirit in this matter, the Circular concludes by informing the clergy and parishes, that the Treasurer has no funds; that the usual appropriations have been made; that the missionaries are waiting to receive what has been promised; that it is the season when they most need assistance, and that, as yet, scarcely anything has been received by the Treasurer of the Committee since the last Convention.

The Western Episcopalian, under the head of "Another Candidate for Orders," has the following:—"The Rev. James L. Grover, who, a few months since, resigned the post of Presiding Elder in the Ohio Conference, and attached himself to Trinity Church, Columbus, has been received by the Bishop as a candidate for Orders. At the request of the rector of Trinity, he has been licensed a lay reader, and conducted service, on Sunday last, in Epiphany Church, Urbana, one of his old fields of labour."

The same paper gives some interesting accounts of Sunday school celebrations, at Christmas-tide.

A new parish has, we understand, been organized in the town of Clifton, a beautiful neighbourhood of Cincinnati, (the residence of Bishop McIlvaine), under the name of Calvary Church.

Illinois.—We have received a statement in reference to the recent difficulties in this diocese. It is from the pen of a worthy presbyter of Illinois, and reads as follows:—

> The undersigned, some months since, complained of certain misstatements, on the part of the Press, touching the diocese of Illinois, its Bishop, and their relations. The recent action of the diocese, in its conventional capacity, most incontestably proved that there existed ample reasons for such complaint. The action of the diocese in the matter, was of such a character, that it ought to have concluded all questions, and so far forth solved all doubt as to prevent a repetition of the offence, and left the Church in Illinois to struggle, indeed, but not in a false position. The action of the Convention, as such, and the response of the Bishop, are documents of authority, and, in such character, are entitled to be received as determinations defining clearly the position of the diocese, its Bishop, and their mutual relations. They are documents behind which those who love the peace of the Church and harmony among brethren, do not care to look. When we add to the above, the paper submitted by those who dissented from the action of the Convention,—which, in being permitted to become a part of the Journal, is also of authority,—we have a solemn pledge, amounting, constructively, to a ratified covenant that the past should afford no pretext for crimination or recrimination. Here, upon these documents, the Church in Illinois had a *status* on which she might patiently wait and hopefully rest; her mission henceforth lay not in groundless invectives and false accusations for the past, but in nobler effort and more unwearied exertion for the future. Not only had the diocese reason to expect, but the right to demand, that her position, in this relation, should be respected, not only by her members within, but by the Press without. It is therefore matter of the deepest regret, that the ***Protestant Churchman***, in its issue of Nov. 17th, and the ***Western Episcopalian***, in its issue of Nov. 7th and 23d, by their correspondent W. A. S., have, in the most offensive form, assailed the diocese thus reposing in the quiet of its own integrity, and the confidence of others' charity. The writer would not suggest the possible motives of the correspondent in making, or of the Press in aiding and abetting in the onslaught; yet he cannot but apprehend and perceive the probable and, to some extent, the inevitable result. It is vain to suppose that such charges as are contained in the publications referred to, are inoperative, and therefore unworthy of a refutation. An individual, when assailed, may live down false and malicious defamation; but bodies of men never do. Communities, as such, must wear the brand of infamy, when burned in by the searing iron of the Press, unless the scalpel be applied. The Press, in this relation, is all-potent: shielded by the avowed irresponsibility of editors for the statements of their contributors, in its hebdomadal issues, it is made a tribunal before which associations, communities, nay, even the Church of God, are arraigned, tried and condemned. And in the exercise of this its awful prerogative, it possesses a kind of personality without life—a personality effective in action, yet heartless in all response to justice and equity. Before such a tribunal I have no desire to plead—for myself, personally, I feel no disposition to plead to the various counts in the indictment made by the ***Protestant Churchman*** and ***Western Episcoplian***, through their correspondent. If a residence, and its concomitants, of more than twenty years in the diocese of Illinois, is not a sufficient replication, the case may go by default; I have no defence to make on personal grounds. But as a presbyter in the Church, sworn in fealty to defend her honour, and vindicate her integrity—to shield her from assault, whether from without or from within, I may not be silent. I would then, for the Church's sake, throw myself upon the indulgence of my brethren, as well without as within the diocese, while I say a few words in vindication of the Church in Illinois. The charges in the article referred to, are mainly directed against the Bishop, the Professors in Jubilee College, the Missionaries, and the Convention as such; there is scarcely a relation in which the diocese is not fiercely assailed, and assailed in such a manner that the individual sinks, and the Church herself receives the blow. The assault is so directed and the blows so aimed, that, if effectual, they reach beyond the individual and fall upon the Church herself. This is pre-eminently true of the charges preferred against the Bishop. They accuse him of lending himself "to the organization of a scheme of operations, directed to the securing of a majority in the approaching Convention," favourable to himself and his plans; and to the accomplishment of this purpose, he is represented as prostituting his high office, in the most shameful manner. The Bishop, in himself, his purpose and plans, is so misconceived and misrepresented, that success becomes defamation, and the favourable regards of his clergy, evidence of corruption. To sustain a vague and general charge, various statements and inferences are made; all of which are either false in fact, or in their relation to the question. For instance, the assertion that "a valuable minister, who had voted against the Bishop's non-residence, found his missionary stipend unexpectedly withdrawn," charging the Bishop, by implication, with withdrawing the stipend on account of the missionary's opposition to non-residence, is as false in the implication as it is in the premises. There was no withdrawal, the appointment had expired by its own limitation. It is true the appointment was not renewed, and that for the sole reason that neither the clergyman nor the station, so far as ability is concerned, was entitled to missionary aid. They were abundantly competent to sustain themselves. There is still another relation belonging to the case. The stipend was originally granted and continued to the clergyman in question in consideration of services performed, not in the parish in which he resided, but *in a neighbouring parish*. Some six months after, the neighbouring parish had a clergyman resident in it, and the former one had ceased to officiate: the stipend was transferred and paid to the clergyman who did the duty. No doubt the continuance of the stipend would have been acceptable to the clergyman, and a relief to the parish, but still neither the one nor the other would have been proper recipients of the missionary aid, for the simple reason that *others needed it more*. Again: the assertion that the Bishop, for a similar reason, "in effect refused the appointment of an itinerant agent of the Missionary Society," and that the rejected individual "in consequence took letters to a neighbouring diocese," is neither just in the implication nor true in the consequence. So far as there was any refusal in the case it had no relation of a personal character to the individual whose appointment was sought. The Bishop would probably have refused such an appointment under any and all circumstances. As to the "letters to a neighbouring diocese," they are in no sense the consequence of his not being appointed itinerant agent of the Missionary Society. The parochial relations of the clergyman in question, if he really had any, were in "a neighbouring diocese," and the clergyman had, in effect, asked for letters long before the suggestion of his name as an agent. I repeat, then, and assert without any, the least, qualification, that neither the refusal of the Bishop to continue the missionary stipend, or appoint the agent, had any relation to the individuals of a personal character, and utterly deny that the Bishop was influenced by such partizan purposes as alleged in the relation of W. A. S. The implication, that "the Bishop made a special visitation, but without performing any Episcopal function, to parishes occupied by missionaries under his appointment," for partizan purposes, and the assertion, that "these missionaries were immediately inspired with zeal, not in preaching the Gospel, but the Bishop," are not only without foundation, so far as the Bishop is concerned, but injuriously false in reference to the missionaries. If the Bishop performed no duty peculiar to the Episcopate, it is no less a visitation, and the mention of the contingency as a proof of partizan purposes on the part of the Bishop, is as abusive of reason as it is of candour. But why, in this connection, single out the missionaries? Why not state, that the same visitation embraced other parishes? Indeed, it is somewhat difficult to apprehend precisely what is meant by the attempted line of demarcation between missionaries and "ministers of self-supporting parishes." If it means simply, that there is a "salaried dependence" upon the Bishop, from whom they receive their appointment, it ought to "go for nothing," as there is, in fact, no such relation. The Bishop can neither give nor take away, in such manner as to create a feeling of dependence. But why depreciate, in this way, our missionaries as a class? Are they mere hirelings, and obliged to do the bidding of a master on earth? Is the opinion or vote of a missionary, of less worth, in any issue, than that of a "minister of a self-supporting parish?" Indeed, the whole line of argument in this relation, is as unreal as it is invidious, and the writer cannot allow himself to follow out and state in words, the real purport of the argument growing out of the distinction between missionaries and ministers of self-supporting parishes. Its deep and foul character only shows, that the blow is aimed, not so much against the individual, as the Church. I will only say, in reference to one and all allegations of abusing his official influence for partizan purposes, varied as they are so as to strike the Episcopate in every relation, that the complaint heretofore has been, that Bishop Whitehouse would do and did do nothing in this relation. His almost uniform answer, when addressed upon questions which agitated the diocese, has been, "I wish not to do or say anything to mould in form, or shape in action—the remedy lies with the diocese."
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> The charges relating to the Professors of Jubilee College, accuse them of "acting under Episcopal dictation," of being "brought into requisition," of exerting "an influence on the minds of the young members of the diocese;" in fine, of abusing, for partizan purposes, all their influence as Professors in the College, especially over the clergy who may have been educated there. And running throughout all these there is the strong under-current of accusation implied in phrases like these: "appointing power" of the Bishop, "dependent in whole, or in part, upon him for their salaries." Now, to one and all of the above, the undersigned has no personal wish to plead, in any form or manner whatever, but impelled, he trusts, by a sense of duty to the Church, as well as by a strong, nay, a life-deep attachment to the College, as an instrumentality of the Church, he dare not "step aside" and let the shaft hit the shining mark—the bright target of its aim. Since here, as before, individuals are not the real objects of attack, but the Church—the Church and her institutions. As to "Episcopal dictation, and being brought into requisition," if it is intended to imply that the Professors were urged or actuated in any manner or form by the Bishop, to pursue any course of action, or line of conduct, in the affairs of the diocese, or in matters likely to come before the Convention, it is not true. If it is intended to imply that any special effort was made to influence the minds of the younger clergy of the diocese, on like subjects, it is not true. If it is intended to imply that the Professors of the College possess an influence which may be used for partizan purposes, over those of the clergy who may have been educated at the College, it is not true. If it is intended to imply that the Professors have attempted to exert such influence, it is not true. The efforts which the Professors put forth to shield the Bishop from false accusations—to protect the diocese from misrepresentation, in its various relations, were made of their own accord and without the dictation, or even suggestion of any one. These efforts were not partial, but general; and in no wise had for their object to secure a "pledged" or "banded" majority. The accusations implied in the changes so constantly rung upon the "appointing power" and "salaries" should be answered in another form, and in other relations. To such a charge, the writer for one is not disposed here to plead.
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> As to the course of the "four presbyters," the writer, in this connection, has but little to say. What they attempted, what they accomplished, is before the Church. By this, the writer, for one, is willing to be judged; if their actions be not a sufficient exponent of their motives, he can only say that he neither craves the charity of silence, nor fears the malice of accusation. The attempt to represent the Convention, or the majority in it, as exhibiting "manifestations of the same violent spirit which has ever animated the now dominant party," may excite a smile, but scarcely an effort at refutation. What constitutes the now dominant party? What reference is intended in the "same violent spirit?" The language is totally unintelligible, when held as descriptive of matters of fact; it has no objective reality in the condition of things. There is no "party now dominant;" and, in consequence, no "same partizan spirit," violent or otherwise. The effort to put the stigma of party, in any sense of the term, upon the diocese of Illinois, and characterize its attitude in the recent Convention as one of any party, section, or school, is simply absurd. The attitude assumed by the diocese, and its action in Convention, was in no sense the attitude and action of any party, section, or school, "banded and pleged" in any partizan attempts, or for any partizan purposes. Its attitude was self-reliant and independent; its action was out-spoken, and declarative of its rights; its whole course was a manly vindication of the diocese and its Bishop, against misrepresentation and calumny. And yet, in every attitude, in every action, it neither abjured justice, nor forgot charity. The writer has spoken of the paper presented by those who dissented from the action of the Convention, and which, by courtesy, became a part of the minutes. He desires, in this connection, to say, that, in his estimation, the paper becomes a kind of concordat, from which its signers cannot plead exemption. After having made the solemn invocation, "In God's name let us cease from contention," and that, in view of the precise action the Convention was about to take, they could not, in honour or in charity, invoke the past, and make it the occasion of aggression—bitter, personal, criminative aggression—and yet, if reliance may be placed upon the coincidence of initials and signatures, the correspondent of the ***Protestant Churchman*** and ***Western Episcopalian*** may be found among the signers of the paper in question. The writer only begs, in conclusion, to commend to the lovers of peace in the Church and harmony among brethren, the subjoined, which, if not the canon, is at least the common law of the Church.
>
> SAMUEL CHASE.
>
> *Dec. 15, 1855.*

The writer then quotes a "Canon proposed in the House of Bishops," in 1853, concerning "defamations and contempts," which it will not be necessary here to repeat.

Mississippi.—The following sums are acknowledged in the *Church Herald* as received on account of the Bishop's salary: "From T. J. Manly, Esq., of Bolivar, $10; from Trinity Church, Natchez, $110."

Tennessee.—At a meeting of the vestry of Zion Church, Brownsville, as we learn from the *Church Herald*, held on the 22d of December ult., a committee previously appointed reported the building as now almost completed; the tower being for the present only erected as high as the roof of the main building; that the whole cost of the building thus far is $3,350; that the subscriptions amount to $3,260; and that it will require the sum of about $1,000 to complete the church. A series of resolutions was then offered, expressive of high appreciation for the Rev. James W. Rogers, to whose exertions the progress of the work was in great measure attributable.

The Church Abroad.

England.—It is mentioned that the Bishop of Exeter has in the press a Letter to Dr. Lushington, in reference to the judgment of the Bishop in the case of the Rev. W. Parks Smith, which Dr. Lushington quoted in his recent judgment.

The *Literary Churchman* says:—"Christmas finds not the Church of England in peace; but it casts its happy influence for a brief time over the troubled surface of affairs. The contending factions which so beset her now pause awhile. The last notes of disturbance which died on the ear, previous to the Christmas chimes, were those of the molested churches of Knightsbridge. The people who worship there complain more and more loudly of the decision of the Consistory Court, but most of all, of that part of it which would cast out 'the cross' from our temples."

Ordinations have been held by the Bishop of Salisbury, who ordained three deacons and seven priests; the Bishop of St. Asaph, three deacons and two priests; and the Bishop of Manchester, as commissary for the Bishop of Durham, eight deacons and five priests.

The *Guardian*, on the subject of free seats in churches, says that the co-operation may be anticipated of that party (the "Low Church") in the Church which takes the *Record* for its organ. Speaking of the alienation of the working classes from public worship, the *Record* declares its foremost cause to be "the vicious arrangement of nearly all our churches and chapels;"—adding: "It is important, when we speak of this, to bear in mind the real date and origin of the evil of which we complain. The pew-system, or rather the whole internal arrangement of the churches and chapels of the metropolis, is not ancient; it is not Roman Catholic, nor is it Protestant. It took its rise nearly two centuries after the Reformation, in one of the darkest and most deplorable periods of the whole British history." The fact is that it is, as several other abuses are, *puritanical;* and it is a hopeful sign to see it thus denounced in a quarter where puritanism in the Church has hitherto found but too much favour.

We learn from the Oxford papers, that Dr. Liddell, the new dean of Christ Church, has set to work to improve the Service at the Cathedral, so long a bye-word for its inefficiency. He has already very considerably augmented the choir, and, with a view of making the Service more uniform and perfect, he has put an end to the jarring mixture which has so recently, through a wretched mistake, been introduced into St. Mark's College, Chelsea. The custom has hitherto been to have the prayers read by the officiating priest, and the reponses chanted. This practice he was determined to bring to an end, and appointed that the prayers should be intoned as in other cathedrals. The Service is now entirely choral.

It is remarked with what increased care the decorations of churches, on the late Christmas, were made. The boughs of evergreen placed anywhere, and slovenly, by the sexton, in the first convenient hold, formerly the rule, was, on this occasion, the exception, and few were the churches in which some decent order and taste were not observed.

A gratifying circumstance has occurred at the Church of St. Matthew, City-road, London, where the Church Services are performed with great care and efficiency. The gentlemen who form the choir have just given an additional proof of their zeal, by presenting to the church a stained-glass window. It contains the figures of St. Ambrose and St. Augustine, holding scrolls, on which are inscribed the first and the last verses of the *Te Deum.* The pedestals contain the proper emblems, around which are most artistically arranged the initials of the donors.

It is mentioned that the Greenwich Society, for the Diffusion of Useful Knowledge, has arranged with the Rev. T. Helmore for two lectures on ecclesiastical music.

On the last night of the old year, there was Evening Service at All Saints' Church, York, at 10 P. M. The sermon was preached by the rector, the Rev. Canon Trevor, from the text, Rev. xxii. 20, and was concluded about ten minutes before twelve. An interval of silence ensued for private devotion; and as soon as the clock had struck the hour of midnight, the Feast of the Circumcision was greeted with a hymn sung by the whole congregation. The rector then proceeded to celebrate the Holy Communion, which was received by a considerable number of persons, including the two churchwardens of the parish. The Service terminated about a quarter before one in the morning, being the first of the kind that is remembered in the city of York.

An affecting circumstance was lately witnessed in the parish church of Stadberg. On a week day morning, a large congregation of parishioners and neighbours assembled to unite with Sir F. H. Goodricke, Bart., and family, in returning public thanks to Almighty God for the preservation of Lieut. Goodricke, under circumstances almost miraculous, at the attack on the Redan. Lieut. Goodricke, a very young officer, volunteered from his own regiment into one going to the Crimea. At the final attack, his revolver was struck with three balls, either of which, from the position in which the pistol was held, must have proved mortal had it struck himself. His sword-point was carried off by another ball, and a fifth passed through his coat. As the English were retiring, another ball struck the gallant officer in the breast, and passed through him, near an artery. This wound was pronounced mortal. Lieut. Goodricke has, however, returned home, and is now likely to recover.

It appears that the Bishop of Durham has compromised the dispute with the local authorities at Tynemouth, as to the demarcation, in their public burial ground, of the consecrated from the unconsecrated portion. The Bishop had insisted on a wall two feet in height, which was objected to; and his Archdeacon has now written to say that his Lordship does not require that the boundary must be at least two feet in height, but will be satisfied with "a little border of stones, or boundary-stones, at intervals." The pieces of ground are to be marked off with boundary-stones accordingly.

It is notified that the deanery of Down (in Ireland) has been conferred on the Rev. Thomas Woodward, vicar of Mullingar, and a younger son of the Rev. Mr. Woodward, rector of Fethard. As an author, the new dean has distinguished himself as the editor of the works of the late Rev. W. Archer Butler, formerly Professor of Moral Philosophy, Trinity College, Dublin.

FOREIGN ALLIANCE.—It has been ascertained from an authentic source, says a correspondent of the *Courier and Enquirer*, that the long talked of alliance between Spain, Great Britain, and France, has been formally consummated: the first binding herself to send into the field ten to twenty thousand men, in the spring, while her interests—particularly in Cuba—are to be protected by France and England.

DISMISSAL FROM ARMY.—The President has carried out the sentence of the recent Court Martial, of which Col. Henry Wilson was the President, by dismissing from the army of the United States, Brevet Major John C. Henshaw, Capt. Seventh Infantry, U. S. A.—his said dismissal to take effect from the 9th of January last. The charges under which he was tried were for disobedience of orders, contempt and disrespect towards his commanding officer, and conduct unbecoming an officer and a gentleman.

Imperfect in original

Communications.

For the Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. XIII.—THE PATRIARCH NOAH AND THE ARK.

(Continued.)

And as to the capacity of the ark for the purposes for which it was designed, the more that subject is examined, the more will it be found to prove that the ark was constructed under the inspiration of that Being who well understood his own divine purpose. Bishop Wilkins, with his usual accuracy, supposes that quadrupeds do not amount to one hundred different kinds, and that birds, who cannot live in the water, do not amount to two hundred. Of quadrupeds, he shows that only seventy-two species would need a place in the ark; and the birds he divides into nine classes, including, in the whole, one hundred and ninety-five kinds. The web-footed could live in the water. He computes all the carnivorous animals equivalent as to the bulk of their bodies, and their food to twenty-seven wolves; and all the rest to one hundred and eighty oxen. For the former, he allows one thousand eight hundred and twenty-five sheep for their consumption; and for the latter, one hundred and nine thousand five hundred cubits of hay. These animals and their food would be easily contained in the two first stories of the ark, and much room to spare; and as to the third story, no person can doubt of its being sufficient for the birds, and for Noah and his family.

One sheep each day he judges would be sufficient for six wolves; and a solid cubic of hay, which contains forty-one pounds, as ordinarily pressed into our ricks, would be amply sufficient for one ox in the day. When the quantum of room which those animals and their provender would require for one year is compared with the capacity of the ark, we shall be led to conclude, with the learned Bishop, "that of the two, it is more difficult to assign a number and bulk of necessary things to answer the capacity of the ark, than to find sufficient room for the several species of animals and their food already known to have been there." Thus he concludes: "The capacity of the ark, which has been made an objection against Scripture, ought to be esteemed a confirmation of its divine authority; since, in those ruder ages, men, being less learned in arts and philosophy, were more obnoxious to vulgar prejudices than now; so that, had it been a human invention, it would have been contrived according to those wild apprehensions which arise from a confused and general view of things, as much too big as it has been represented too little."*

The Apostle tells us that the long-suffering of God waited in the days of Noah while the ark was a preparing, and we learn that it waited a hundred and twenty years; but there is reason to fear that the long-suffering of God waited in vain to see mankind repent. There is no evidence that the world repented at the preaching of Noah; not one single case of repentance is recorded in the sacred volume. On the other hand, there is reason to fear that the people entirely disregarded the warnings of the patriarch. We do not learn that mankind were alarmed at the progress of the building, and they do not seem to have believed in the prediction of the deluge. The Jewish writers say that the people ridiculed the patriarch and the ark itself and made it an object of profane raillery. Of this, however, we are certain, from the testimony of Christ Himself, that, "in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away." Matt. xxiv. 38. The flood came upon them just as death usually comes upon mankind, quite unexpectedly, and as though they had never been forewarned.

The antediluvians, no doubt, had some plausible excuses for their unbelief, although in them, as in all cases of religious unbelief, the real cause lay not in the improbability of the event predicted, but in the obliquity of their own thoughts, produced by the depravity of their own hearts. They were hardened through the deceitfulness of sin. It is true that, before the flood, there was no rain; but there went up a mist from the earth, and watered the whole face of the ground. But that could not invalidate the prediction of the flood, which must needs imply a miraculous interposition; and so, indeed, must the facts of original tradition, as to the creation of the world, the expulsion from Paradise, and the cherubim and the flaming sword. And the people, if they had examined their own hearts, would have known that their unbelief, in relation to the predicted deluge, did not originate in the improbability of that event, but in their own wickedness, and in their hostility to God, and to heavenly things. If they had turned from their evil ways, their own religious feelings would have accredited the truth of the prediction, and as they saw that the holiest man on earth relied upon the truth of the divine denunciation, and had been acting under a religious conviction of its truth for the space of a hundred and twenty years. Year after year the people had heard the sounds of the axe and of the hammer resounding in the air, and echoing through the valleys; and they had seen the ark from the neighbouring hills, as it rose in height and increased in bulk, and as it approached to its completion. And they saw the smoke arise, and smelt the odour of the melted rosin as Noah pitched the ark with pitch. But, alas! alas! the subject had become so familiar to them, that they heeded it not until the flood came and took them all away.

At length the ark was completed, and the heavens began to lower, and to gather an unwonted blackness, and every thing betokened the approaching storm. "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I found righteous before me in this generation." What a divine commendation was pronounced upon Noah! "Thee have I found righteous before me in this generation." How hard it is to live a godly life in this ungodly world! And yet Noah, almost, if not entirely alone, continued to walk with God, in the midst of a whole world of wickedness; and he went forward in his duty until he had performed the greatest work that had ever been performed by human hands.

"And Noah did according as the Lord commanded him. And Noah went in, and his sons, and his wife, and his sons' wives with him into the ark. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two, the male and his female, as God had commanded Noah. And the Lord shut him in."

God, in his mercy, had taken away the ancestors of Noah before the flood came. Methuselah died on the year of the flood, and Lamech had died five years before. The sons of Seth had married the daughters of Cain, and all the earth had been filled with violence. The day of retribution was approaching, but all mankind were asleep in their sins. They saw not the storm that was gathering over them, until the flood came and took them all away.

J.

For the Churchman.

TEXAS.—No. 2.

What has been done? What can be done to give a supply of ministers to Texas?

The latter of these two questions, the few who were actively engaged as clergymen in Texas asked themselves, and each other, several years since, and the result of such questioning was the establishment of a Diocesan School, with the hope that, from the humble beginning thus made, the work might go on, until, with God's blessing, this institution should become a fountain, sending forth continual streams to make "glad the city of our God."

For several years we have been labouring on, doing the best we could with the means at our command. Three of those who have been employed as assistant teachers in the school have been ordained to the work of the sacred ministry; several of the pupils of the school have become communicants; and we have a hope that some of these are looking forward to the same glorious object. Our aim has been, from the beginning, so to arrange that what property we possessed should be free, and never trammelled by debt, the current expenses of the institution being assumed by responsible individuals. We have in possession a few acres of land, and temporary buildings, which will serve us for several years. Should no unforeseen calamity befall us, we think that, when our present buildings fail, the growth and strength of the Church in Texas will be such as to enable us to put up permanent buildings of stone or brick. But in the mean time we have felt that much more could and should be done. We have obtained a charter for an institution, under the title of St. Paul's College.

By this charter, the trustees of the College are appointed by the Convention of the diocese; and the Bishop of the diocese is made president, until such time as he chooses to have some other person appointed in his place.

Having progressed thus far, and feeling that, in view of the wants of the Church, our work cannot progress too rapidly, we are now anxious to lay the foundation of four professorships, with five thousand dollars each. With this amount given now, we think we shall find no difficulty in permanently endowing four professorships by the time we are able to complete our buildings at home; while, if we wait, without making any effort, until we are able to finish our buildings, we shall then need eighty thousand dollars to endow the same four professorships.

Shall this help be afforded us now; or shall the whole enterprise be left to drag on a sickly existence, while the labour so much needed shall be left undone, until it requires four times the effort to accomplish half the work?

Should it be asked how we can now endow a professorship with five thousand dollars, we answer, by purchasing our wild lands at one dollar an acre, which in six or eight years will become worth five. And let no one object to this as a Church speculation scheme. Is it so any more than investing money in stocks to support a professorship when already endowed? Should any one object seriously to the *five thousand* invested in land, because it may look like speculation, we can only say, give us the *twenty thousand* for each professorship, instead of five, and we will at once endow them, and put the men at work.

But I can hardly suppose that any man, after a candid examination of the subject, will seriously make the objection alluded to above.

The work seems to be a proper one, and such as the best Christians may engage in. It is also missionary work, in the highest sense of the word. It is not simply sustaining clergymen in the field, but it is raising them up on the ground, and sending them to cultivate a field which is to sustain them. It is accomplishing our frontier missionary work in far the best and most efficient manner in which it can be accomplished. We cannot get men reared and educated in the older dioceses. They are not to be had; and if they were, they could not be expected to be as efficient as those reared on the soil, and among the people for whom and with whom they are to labour.

CHARLES GILLETTE.

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[*] Bishop Wilkins' Essay.

For the Churchman.

SPIRITUALISM IN THE NINETEENTH CENTURY.

The hidden and deep things of God's wisdom are known only through the revelation of the Holy Ghost. It is through the Holy Ghost that we know the things of God, just as a man knows the things of a man through the human spirit that is in him. The Lord God in our nature, when on earth, had many things to say to his disciples, the Apostles; but then they could not bear them. Howbeit, when the Spirit of the Truth was come, He showed to them the things of Christ, revealing them by means of their own internal consciousness. In their own experience they found what was the Church, that Church which is the Body of Christ, the fulness of Him that filleth all in all; and gradually they were led on to the riches of the full assurance of understanding to the acknowledgment of the mystery of God, of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge. Of these things they were conscious in themselves; the Apostles were conscious, the disciples who believed through them were conscious. Little need was there of formal doctrine when that they believed was revealed in them. And to a people thus conscious of the fulness of the blessing of the Gospel of Christ were the writings of the Apostles addressed.

Now, these Scriptures set forth that, as we have many members in one body, and all the members are one body, so also is Christ, or the Church in Christ; and that we, being many, are one body, because that by one Spirit, we are all baptized into one body, and have all been made to drink into one Spirit. These are not merely figurative expressions, descriptive of a union of consent, affection, mutual tendencies, or combined action; they assert an organic union, and describe a living organization; and this organic union between Christ and His Church was the basis of all the Apostolic teaching. It is in the tenth chapter of the first Epistle to the Corinthian converts that Saint Paul most fully explains this organic union—a union constituted in the Holy Ghost, who is the Spirit of Christ. He is about to treat of spiritual gifts exercised by them that are baptized into Christ; and he begins by asserting that "no man, speaking by the Spirit of God, calleth Jesus accursed, and that no man is able to say that Jesus is the Lord, but by the Holy Ghost." The Apostle, it is evident, is here not speaking of what a man may say in the use of his natural faculties, but of utterance under the power of a spirit, as if he had said, No man can testify, as a member of the body of Christ, to Jesus as head of that body, and consequently his Lord, by utterance under spiritual power, except that spiritual power be of the Holy Ghost. There is a natural as well as spiritual testimony; but the testimony of men out of Christ, and speaking in the exercise of their own understanding, is, after all, only an act of homage to their own wisdom, and discernment, and self-dependence. Every act of every spirit not, being in Christ testifies to its own lordship, legitimate or usurped. The testimony of devils, using the faculties of men possessed by them, is hypocritical and false; their only true testimony to the Lordship of Christ is by departing from those over whom they tyrannize, and for whom Christ died. And this leads me to speak of the spiritual manifestations of the day.

It appears, from a pamphlet that has lately fallen into my hands, from the pen of Judge Edmonds, that the Bishop of Vermont has been delivering a course of lectures in St. Louis, two of which he devoted to the subject of Modern Spiritualism. The rapidity with which these manifestations have spread over the world is one of the marvels of the age. Rationalistic systems, the cold products of barren understanding, satisfy no longer; there is a longing for something better than dry negations, and the want is met with this gift of spiritual power. Thus we are told that "it enables us to know the thoughts and purposes, the secret intentions and character, of those who are living around us." The proof of the immortality of the soul comes now with a "direct appeal to the senses," and with a force that "leaves no room for cavil in the sane mind." "Through this spiritual power, *be it what it may*," says the writer of this reply to the Bishop of Vermont, "the sick are healed, the blind are made to see, the lame walk, and devils are cast out of those who are possessed." And farther on, when briefly summing up the argument, he says that this power "prevents hypocrisy; it deters from crime; it reclaims the infidel; it proves the immortality of the soul; it recognizes one God, and man's responsibility to Him; it enforces the great law of the Creator by inducements hitherto unknown to man; it heals the sick; it gives sight to the blind; it cures the lame; it comforts the mourner; it enjoins upon all the utmost purity of life; it teaches that charity which rather mourns over than rejoices at the fall of our fellow-beings; and it reveals to us our own nature, and what is the existence into which we are to pass when this life shall have ended. And this we are taught by a reverend divine, holding a high rank in what he calls THE CHURCH OF GOD, is of the Devil! Alas! if it be, by what sign shall we know the work of God?" By what sign, indeed, but by this, that the spirit speaking testify of the incarnation, resurrection, and kingdom of the Lord; for every spirit that confesseth Jesus Christ came in flesh is of God, and hereby KNOW we the Spirit of God; but every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and is that spirit of Antichrist whereof we have heard that it should come, and even now already is in the world. We should, therefore, be far from believing every spirit, but, on the contrary, should try the spirits whether they be of God; but this is very far from ignoring them, and contemptuously refusing to try, as the majority of the Church does now. The Bishop himself may recollect the case of one of his presbyters.

With regard to the spiritual manifestations in which Judge Edmonds is a prominent believer, we can only state, in sincerity of conviction, their supernatural origin. After leaving a wide margin for cases of imposture and self-delusion, there remains a mass of phenomena utterly inexplicable on any natural principles. They reveal powers not within the sphere of nature—intelligent powers, who are labouring for an end unseen by men. There is no rational ground for any denial of the facts, and no possibility of summing them up under natural laws; and all who have tried it have failed. The only wise or honest course is to admit the reality of the phenomena when well attested, and at once ascribe them to spirits of devils working miracles, because their witness is not to the Incarnation of the Lord, and its corollaries, the Resurrection and the Kingdom. They are seducing spirits, angels of the Devil, not of mankind; and men are beginning to be taken by them in the snare of that "deceivableness of unrighteousness" which is coming up, in supernatural brightness, from the pit. The visible and invisible worlds are being brought into unclean communion, and the hearts of those who do not "receive the love of the truth, that they might be saved," are being stolen with promises of a Paradise, into which the unholy may enter. The spirits of darkness are getting the ears of men, and mingling themselves openly with the affairs of this life, as never before; and the Church, so far from casting them out in the Name of Jesus, has almost lost all faith in their very existence.

JESUS and THE RESURRECTION are the great truths which the Catholic Church should preach to the world in these last days of the world's history. Oh, that men were wise, that they understood this!

A CATHOLIC PRESBYTER.

Kenwood, Epiphany, 1856.

THE CHURCH ALMANAC.

To the Editor of the Churchman:

DEAR SIR:—In connection with an inquiry, whether anybody is responsible for the correctness of the Church Almanac, I preferred a complaint that all my efforts, for some years past, to procure a correct insertion of my address in that Almanac, had been in vain. In reply to this, our distinguished friends, "those connected with the Church Almanac," say that it is impossible for them to know the address of a clergyman without *information*, and that they cannot get that unless it is *sent* to them, and in *time*. Now, as I had spoken of the matter to every person indicated to me as concerned in the matter, and received from every such individual a promise that it should be attended to, I must presume, from the above style of reply, that the parties do not consider themselves "responsible," unless addressed in their *collective* character, as "those connected with the Church Almanac." It had better be advertised in the Almanac that such is the only mode of addressing them which will receive attention.

The intimation from those gentlemen, that information should be sent to them *in time*, is very shy of the real point in the complaint preferred; for I have, in truth, borne with them for some years. My address has been regularly given in my parish report, which is regarded by the clergy of New York as the effective medium, and which, besides, was so represented to me by different persons "connected with the Church Almanac;" and *besides* this, I have communicated personally with individuals among them, some of whom, I feel assured, (from my personal knowledge of them,) did what *they* could in the matter. As to the talk of the respondents, about "some people imagining it to be the easiest thing in the world to send to the printer to have a mistake corrected," I have only to say that the printer was the *only* person (among those whom I supposed to be in the corps concerned) to whom I did *not* send. And perhaps, after all, it would have been better if I *had* sent to *him* instead of the rest; at all events, he could not have done worse.

Every man naturally considers *his* address to be a matter of importance. If he cannot say "My income," he can, at all events, say "My address," even if he lives in a tub. If, therefore, the Faculty in question err on the subject of *my* address, notwithstanding all the lights brought to bear on the right apprehension of it, they are likely to make some mistake in the representation of *themselves* in the Almanac. And this is one reason why I have not thought it worth while to consult the Almanac this year to see who those gentlemen are. Another reason why I have not looked into it for that purpose is, lest I should make the unpleasant discovery that some, if not all, of those of whom I am complaining, are my own cousins, not far removed. My third and last reason (finally to conclude) is, that, as they slighted information respecting "my address," I do not choose to pay them the compliment of showing any wish to know who they are.

A CLERGYMAN.

For the Churchman.

"WHICH, THE RIGHT OR THE LEFT?"

MR. EDITOR:—There can be no doubt that this book contains a true and faithful account of the daily transactions in many of the large wholesale stores in our city. The writer seems to know, from experience, that what he writes is true. It will be seen that the author, and those whom he describes, all belong to some or other of the various sects of Christians calling themselves Churches. There is not a truly catholic idea in the whole book. I was struck with the following, as showing the want of a knowledge of the truth as it is taught in the Church of Christ. It seems "Samuel," the chief person brought forth in the book, was a good-disposed young man, well educated in the defective system under which he was reared. On one occasion, as he supposed in self-defence, he was compelled to resort to violence and to chastise a braggadocio, who had repeatedly, without cause, insulted him. After reflection, he becomes convinced that he had done wrong in permitting his passion to get the upper hand. We are told "he was by no means pleased with his own share in the quarrel. It cost him many a burning tear. 'When ye are reviled, revile not again,' loomed up continually before his mental vision. He knew that he had broken a part at least of the command. He knelt down in his chamber and poured out the burden of his contrite heart; but when he arose, it was not with his usual joyous smile; for his prayer had not been answered. Again and again, in the fresh hours of the morning, and in the silent watches of the night, he petitioned, like a child, for mercy; and in the end, after a week of mental suffering, the smile of joy returned to his lip and to his eye; for he had received an assurance of forgiveness from his Heavenly Father. His prayer had been answered!" Now, Mr. Editor, what a miserable, wretched system is here developed! A person calling himself a Christian is convicted of sin—repents, doubts, and hesitates whether he is forgiven—rather *guesses* he is; and after a while, by *special recollection*, is made sure that his prayer had been answered. Had he belonged to either branch of the Catholic Church, and been instructed in her doctrines and his duty, he would have confessed his sin to his Heavenly Father in all sincerity. If he needed "further counsel and advice," he would have gone to him whom the Holy Ghost had made his spiritual adviser. From him he would learn of God's goodness and grace, in pardoning those who, having been once engrafted into Christ's Body, have fallen by sin into disobedience; and, if need be, he would have an authoritative declaration of the pardon of his sin. He would not then for a moment have been left in doubt. He would not *guess*; but he would *know* that at the Great Day his sin would be forgiven him. In all the account of Samuel's experience, there is nothing of Christ; nothing of His Church; nothing of the Holy Spirit in that Church. Himself is all in all; *he* goes individually to God, and he receives pardon directly from the Almighty. Many systems of heathenism afford a better view of God's method in pardoning transgressors.

J.

OUR DOMESTIC AND FOREIGN MISSIONS.

To the Editor of the Churchman:

DEAR SIR:—Every parish in this diocese has, I presume, just been stirred up by the Advent and Epiphany statements and appeals of the Domestic and Foreign Missionary Committees. As usual, too, want of funds, and inability to sustain their missions without liberal contributions from all hands, have been set forth. This is all well enough. But, on looking over the Reports of the Treasurers in the last number of the *Spirit of Missions*, I find that to the Secretary and General Agent of the Domestic Committee there have been paid, for salary and travelling expenses, three thousand four hundred and sixty-five dollars! Add to this other expenses, and the amount reaches the sum of five thousand four hundred and twenty-eight dollars and forty-six cents! The salaries and other *et cæteras* of the Foreign Committee reach the sum of twelve thousand seven hundred and twenty-three dollars! May they not well cry aloud for more funds? How many Missions might be supported with this sum of $18,151.46, which is thus squandered on secretaries, general agents, and other equally unnecessary expenses? How many earnest missionaries would be glad to have the sixth part of the sum given to the Secretary and General Agent of the Domestic Committee for services which require little more than the mechanical movements of the pen? Are the charities of the Church annually stimulated to enable some one who has been ordained to the missionary, or at least the ministerial work of the Church himself, to clothe himself in "purple and fine linen," and fare "sumptuously every day;" while the poor missionaries who bear the "burden and heat of the day," must feed on the "crumbs" which fall "from the rich man's table?" Need we wonder that not more than half the parishes contribute when their funds are thus misapplied? Do not our own children need bread? And shall we not feed them before we minister to the wants of China? Lastly, I inquire what need is there of secretaries and general agents to swallow up the funds of the Church which are contributed for her *missionaries*, and for her *missionaries alone?* We need no *such men*, any more than we need *clerical editors*. If there must be such an office, why cannot its duties be discharged by a layman, not for "filthy lucre," but for the "love of God?"

INQUIRER.

IRVINGISM.—(Concluded.)

The great question is—and it all hangs upon this—the great question is, Did our Lord leave His Church, when He ascended on high, and received gifts for men—did He leave His Church sufficiently endowed with orders of Ministry, or did He not? No one would presume to say that He did not, for it would be blasphemy. He did then, in appointing His Apostles, and endowing them with special powers and gifts, leave a sufficient protection and provision for His Church. The Apostles—first, the Eleven, and afterwards with the addition of St. Matthias, St. Paul, and St. Barnabas, did go forth, constitute, and make that protection and provision. In pursuance of this duty, they appointed an order which they saw, under the guidance of the Spirit, was essential to the Church—the Order of Deacons: they appointed successors to themselves out of the order already existing as Presbyters, or Priests, as in Timothy and Titus, which they also did under the guidance of the Spirit; but they DID NOT APPOINT ANY OTHER ORDER. Now, did the Apostles leave the Church, at their departure, sufficiently protected and provided with orders of the Ministry, or did they not? No one would presume to say they did not, for it would be blasphemy. It would be as much as to say that the Apostles, full of the Holy Ghost descending on them at Pentecost, and with the express command from our Lord to provide the Church with all things required, and knowing therefore what was required, yet of their own will refused to supply what was required. That would be charging the Apostles with doing despite to the Holy Spirit.

Well, then, the Apostles *did* provide a supply of all that was necessary.

Either, then, the actual Apostolic office as distinct from the Episcopal, (if it be conceded for a moment that it *is* distinct,) was *not* necessary, and, therefore, not carried on; or the Apostolic office is not distinct from the Episcopal, and is now carried on *in* the Episcopal; and, therefore, in either case, the pretended restoration of the Irvingites is an error—a sin against the Church—a grievous sin against the goodness of God, and the fulness of the power of the Holy Ghost shed upon the Church at Pentecost.

Now, a great many things lead away the unthinking crowd to follow strange doctrines, especially such doctrines as cause excitement and exaltation of feeling, and induce ideas of spiritual perfection. So it is that when *these* strange doctrines are brought to the mind, they are accompanied with very many persuasive appeals to the hearts and imaginations of men.

For instance: much is said about the holiness, the goodness, and the rectitude of purpose of the Irvingites. I am glad to bear testimony of the complete truth of this assertion. They are, as far as I know of them, most good and holy men. But there is no argument whatever in reason to be derived from that acknowledgment. Socrates was a good man—a highly moral man: we might follow Socrates, and become a heathen. Arius was a good and holy man—one gifted also with much learning and exaltedness of character. We might as well follow Arius, and deny the Divinity of the Blessed Lord. John Wesley was a good and holy man—one who gave himself fully to the work of God; but he was led into grievous sin in departing from the Church and making a schism in the body. We might as well follow John Wesley, and be Wesleyans. No. This argument is valueless—a mere appeal to the feelings and the sympathy of men; added to which, it sets aside the fact of its being possible that there are other holy men in the world besides Irvingites.

Much is said about the beauty of their ritual, and the embellishment and decoration of their houses of worship, and of their vestments, and other such like things. It is very true that there is much in this that we might take to our shame—much that might provoke to emulation; but, after all, these are not the *essentials* of our faith. We do indeed lament the shameful poverty, neglect, and, in some instances, profanation, of our churches; the want of order and arrangement of our Services; the coldness and want of heart in our public devotional exercises; but all these deficiencies do not amount to such a height of objection to the Church, that it should cause men to forsake her. Is it the part of reasonable men to set up a figure of wood, beautifully dressed and decorated, and to say, We will worship this, rather than to follow the life and spirit of the living man, although he be (if God's will so direct) covered with mere rags and tatters. Surely the Spirit of the real living man, however he be clothed, is better than the log of wood, with spangles and sparkles, however many and however beautiful.

Much is said about the apathy of our Priests, and other Ministers of the Sanctuary—their abandonment of their positive duty in the daily sacrifice of prayer—their coldness in preaching, expounding, and praying; and then the attention is called to the Irvingites, who, as they say, filled with the Spirit, give forth the truths of God with unction and grace, as the Apostles of old. And then our Bishops, many of them, it is said, are unlearned in the very Word of God—incapable of teaching—many who never enter a pulpit—many who actually deride and deny the Apostolic power of the keys, and Sacramental grace; some actually thrust into their office by the power of the State, and even recognized, albeit the Church had opposed and negatived their election; and then they go on to the "Supremacy of the Crown," holding up to ridicule the idea that Bishops should be appointed and consecrated to their office by the mere *fiat* of a Prime Minister—such Prime Minister being, very possibly, an alien from the Church, either in faith or in discipline. And then they mock at our discipline fallen into desuetude—our Canons spurned and disobeyed, and the many terrors and contradictions into which we are daily driven by reason of the fetters which bind us down to walk on this lower earth, instead of being able to give ourselves to the higher spiritual functions of our calling in the Holy Spirit.

Yes. We *do* hang our heads down in shame, confessing many of these things; and they are some of them quite true.

But what does the confession of this involve? It may be granted that it involves the necessity of tears, of sorrow, and of repentance; that it involves the necessity of increased exertion to rid ourselves of these fetters of the State, and to restore to the Church freedom of action and purity of discipline; that it involves the necessity of increased diligence in good works, tending the poor, and serving the Sanctuary; but if the Church be a Church at all, surely it does not involve the going out of her, for the embracing of that which is no Church. It would rather involve, one would think, the necessity of every honest, good, and faithful man, adhering the rather to the work set before him, and labouring in that work to restore, to purify, and to amend. How shall we restore the better? By going away and abandoning the work, or by remaining in it and setting our shoulders to it? How shall we save the ship, and the souls that are therein, when the leak is running, and the rocks are near, and the wide waters threaten destruction? By flying away from the ship, in a foolish desire to get on to some plank which may hold us up for a moment, but which is sure to go down with us the first billow that washes over it; or, by manfully giving ourselves to the pumps and the sails—first praying to our God, and then exhorting the crew to their duty with courage and unflinching perseverance?

But the Irvingites say *now*, though they did not say so in Irving's time—they say *now*, that they acknowledge the Church *in all that the Church has to give*—that they would willingly, and that they do, unless cast out, join the Church in her worship and her Sacraments, as far as the Church has them to give, and when they can get nothing better. They say that they only go to their own peculiar places of worship, and frequent their own (so called) Altars and Sacraments, when their Angels, Apostles, and Prophets are near at hand; that when they are not so near at hand, then they gladly receive what the Church provides. And upon this, they claim the admission from the Church, that they do not break unity, knowing the sin of schism, how great it is in God's sight. Alas! what a grievous deception this is! How marvellously does Satan come upon us as an angel of light! How fatally is it true that false prophets do arise to deceive, if possible, the very elect—as if there were a great sin in faith in believing *less* than the Church believes, but no sin in believing *more*. As if it were a great error to diminish the Word of God, but no error to add to it. The truth must be ascertained, by considering not its quantity, but its essence. That which *contradicts the truth* is the error in essence; and that which contradicts the truth may be an overplus, as well as a shortcoming. If I worship the True God with ever so much faith and earnestness, and so far am correct—should I be correct, if I added to that the worship of an idol? Would not that overplus of my worship be just as much an error, as though I did not worship the True God at all? If I believe and acknowledge the Priesthood and the Episcopate of the Catholic Church to be in that body which is set forth visibly before me in the public ordinances of my country, and so essentially and of necessity containing all that is necessary to salvation; (for if not, it would be no Church at all;)—if I believe this, and use this, and apply to this for the supply of grace which I confess to be needed—but then go and superadd other means of grace, other Priesthoods, and other Episcopates, other Churches, and other Altars—do I not, in essence, deny and contradict myself?

It is one thing—an intelligible thing—to go forth out of a religious community, because we do not think it holds the truth; but it is another thing—a perfectly unintelligible thing—to say with one voice, I believe this religious community has means of grace, but it has not *enough*. Other communities have more. I will take what I can get here, and then go for more there. Is *that* the idea a reasonable man would form of *unity?* Is that the order and discipline which these persons would profess who complain of the Church because she is in confusion? Alas! how great is the perversion of our poor human intellects! I would say, indeed, to such men, "Choose ye this day whom ye will serve." Either serve the Church faithfully, or leave her until a better mind shall come upon you. Take whatever position you please, but take one of them. Either say at once, honestly and manfully, "I believe this Church, in which I have been born and taught, is *not* a Church; but it is a grievous error, for it does not give me *enough*; it is just as much in error as if it gave me nothing. I therefore leave it, and go to the body which seems to me to be the Church in reality and in truth, and *does* give me enough."

Or,—which may God of His infinite mercy grant to many wandering and deceived souls,—I would urge them to say this—"I am mistaken. I have been deluded by the devices of Satan, who has clothed himself as an angel of light, leading me on by false appearances of truth. I have not tried the spirits sufficiently whether they be of God. I have expected too much. I have fancied to see on earth the Church triumphant, which alone I shall see in Heaven. I have thirsted after waters in the desert of sin, which alone are to be given me in the Paradise of glory. From henceforth I will be content with what God gives of His mercy, and no longer demand that which is but my own will. Sorrow, trouble, imperfection, and sin, is the lot of man, and therefore the struggle of the Church in this world. It is only in the world to come, amid the holy angels, and in God's own presence, that I am to see—God grant that I may—the holy city, the everlasting city, that city which hath 'no need of the sun, neither of the moon, to shine in it; for the glory of God will lighten it, and the Lamb will be the light thereof; and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life.'"—*Old Church Porch.*

The Pope's Supremacy a Fallacy.

It is urged by some, that, notwithstanding all these privileges, our Apostolic Doctrine and Ministry, our Sacraments and Catholic Services, we ought not to be satisfied because we are not in union with the Pope.

To this I answer, that *we are in union with the Pope.* If the Pope be, as we do not deny, a Bishop of the Universal Church, then every other Bishop and every Christian is in union with him, and he with them—we are all one in Christ.

But, say the objectors, we do not mean only that you must be in union with the Pope. What we really mean is, that you must be in *subjection* to him. That is quite another thing. We deny absolutely that it is necessary to be in subjection to the Pope of Rome in order to be members of the Church Catholic. The proposition, we say, is monstrous. There is no ground whatever for it. We challenge them to the proof. . . .

We read little more of St. Peter after the first few years of the Church. Having laid the foundation of the Kingdom of Christ, according to Christ's prediction, he no longer took a prominent part beyond the rest of the Apostles; his star waned before the greater brightness of St. [illegible]ul.

If St. Peter we[illegible] the centre of authority, the rest of the Apostles m[illegible] have derived their mission from him. But it is no[illegible] even pretended that the rest of the Apostles were [illegible]ommissioned by St. Peter. The Churches which the[illegible]ounded in different parts of the world owed no obedience to him more than to St. John, or any other Apostle. There is no evidence whatever in the first ages of the Church of any successors of St. Peter having exercised the authority claimed as of Divine right, in the middle ages, by the Popes of Rome.—*The Rev. W. Gresley's Present State of the Controversy with Rome.*

Imperfect in original

For the Churchman.

LINES.

Wouldst thou persuade my sullen mood to gladness,
Hush thy light laugh, withhold thy merry jest;
Mirth only spurs to grief my present sadness,
Vexing my heart, an ill-timed, busy guest.

While fast and full those bitter tides roll o'er me,
Seek not to charm me with thy lovely song;
And stay thy hand—be silent, I implore thee!
Touch not the chords that deeper chords prolong.

Oh, look without! arrayed in calmest splendour,
The hills stand rapt, the vales are sunk in gloom;
Speak to me now, but words austere yet tender,
High as the stars and humble as the tomb.

That, drawing near life's low-arched, narrow portal,
We catch faint glimpses as of heights sublime:
And looking up, behold what hopes immortal
Shine through some fissures in the walls of time.

—Edith May.

The Necessity of Studying the Church.

The reason why a person visiting foreign countries finds it necessary to study books containing information concerning them is this—that the history, the manners, the customs, the ways of thinking belonging to those countries, are different from those belonging to his own; and unless he studies the differences he may very easily show great ignorance, or indulge foolish prejudices, and may be the worse, rather than the better, for leaving his home. And the same thing is true concerning the parish church; it, too, has its history, and its manners, and customs, which require to be studied and understood; there may be many things which a person witnesses in the parish church which may seem strange, merely because he does not understand them, and which, when he does understand them, approve themselves as most instructive and edifying; and there may be many things which do not seem strange, because long habit has destroyed all feeling of strangeness, and which, nevertheless, convey little or no meaning, because the trouble necessary for understanding them has not been taken; and though some portions of the Church Service may be more simple than others, still, I think it may be asserted, that there is no portion that will not bear study, and that the whole performance of public worship in church will shine with a new and bright light, as soon as a man takes the work in hand of thoroughly studying and understanding the worship of the Church in all its parts.

What a wrong impression may be made upon the mind, when either the proper sources of information are wanting, or the proper effort to understand the peculiarities of the place which we are visiting has not been made! Conceive the condition of a person placed in the midst of a court of justice, without explanation of the meaning of the various forms and processes which he witnesses, or of the offices and duties of those whom he sees distinguished by their varied costumes; a meagre account, if I mistake not, such a person would give of justice—rather unprofitable would be his visit to the court, and much surprised would he be, when told that he had witnessed the chief glory of a free country.

So, also, if a person scamper through a country as rapidly as railways and steamboats can take him, and then undertake to give an account of his travels, it may be easily believed that his experience and opinions will not be of much value. This is not unfrequently done; foreigners come to this country for a short visit, and then, on their return home, draw pictures which we, who know the country, cannot recognize at all; and Englishmen probably do the same with regard to foreign countries—but of this foreigners must themselves be the judges.

Now, there are good reasons why all this should be true of the parish church, more than of almost any other place. For the customs of the place are ancient and the habits peculiar, and moreover, the inhabitants belong, or profess to belong, to a very distant country, and they speak a language not easily intelligible to the inhabitants of this world. And yet the Service of the Church is better worth understanding than almost anything else to which we can devote our study, and, at the same time, from the very fact of its being so frequently before us, we are not unlikely to treat it with carelessness.

And another point may be remarked upon, namely, this: It is the character of all things which are really sterling and good, to improve upon intimate acquaintance. A good picture very often disappoints at first, and only exhibits its decided greatness after repeated study, and the expenditure of much thought. Good music can be understood by very few persons on first hearing; light, merry airs please uncultivated ears more than the deeper works of genius; and yet those who have taken the pains necessary to understand the great efforts of musical power know, that in such music there is a fulness and a satisfaction which common melody does not possess. Poetry, architecture, sculpture, all illustrate the same point. And, to take quite a different illustration, old friends are best, because we have had time to study all their goodness; and the value of a friend may be known by the manner in which our love for him increases as we know him longer and more intimately. Is it wonderful if such a principle should extend also to public worship, and if what is really good and sterling in this class should require study and understanding before its excellence can be appreciated—and if ignorant and shallow persons should find fault—and if young persons, without experience, should be captivated by that which, in their maturer years, they find to be quite inferior?—*Rev. H. Goodwin's "Guide to the Parish Church."*

Vegetating Christians.

We should not like to give offence by calling names. But classifications are sometimes very useful in enabling persons to ascertain their true position. And there is a class of Christians quite numerous in some localities who would no doubt be benefitted by a view of themselves separate from all others. They are better described by the single word vegetating than any other that now occurs to us. That word is harmless, and so are the Christians to whom we would have it applied.

They seem to think they have been transplanted from the wilderness of the world into the vineyard of the Lord, not to work, but to grow—not to help cultivate the vineyard, but to be cultivated—not to water others, but to be watered.

They sit under the sound of the Gospel from year to year, but never speak of the subject to others. They are careful to conceal their own spiritual frame of mind, and never to inquire about that of their neighbours.—Whether the latter are in the way of salvation, religious or irreligious, seems a matter of indifference to them. Their favourite text is, "Study to be quiet, and mind your own business." But they never, by any possibility, understand that their "own business" is connected with the salvation of any other portion of the human family besides themselves.—And they are quite oblivious of the portion of Scripture which says, "Look not every man on his own things, but every man also on the things of others."

If they contribute to support a clergyman, they do it that they may hear him themselves, and not that the poor may have the Gospel preached to them. The lowest price of their own seat is the limit of their contribution.

They are as unlike as possible to those primitive Christians, whose pecuniary sacrifices were in proportion to the wants of their brethren, and limited only by the extent of their means, whose sympathies were alive to the perishing condition of the heathen around them, and who, when scattered by the hand of persecution, "went everywhere preaching the Gospel."

It is not perhaps necessary for us to go more into detail in showing what vegetating Christians are, or what they are not. In the outlines already given, they will recognize themselves, and there are but few parishes where one or more individuals cannot be found who come very near being genuine specimens of the class. They help to fill out the parish register, and to give the parish a name to live. But in reality the more there are of such Christians in a parish, the worse it is off. For they hang as a dead weight upon every movement of the working members, depressing and discouraging, by their example, those who without them would form a more correct standard of action.—*Church Herald.*

Obedience the Great Principle of Christianity.

The great principle of Christianity, that in which we must all agree, and the explanation of which we must all understand before we go further in the search of its practical lessons, is this,—OBEDIENCE. Let us consider: we have entered within the Church; we cannot but have noticed that all her vast preparations being classified together, tend to these three points, —order, unity, and devotion. First, *order*, in her appointed times, places, men, and ceremonies, and in her assertion of the sin of schism, in any deviation from these times, places, men, and ceremonies. Secondly, *unity*, in her demand of *one faith*, and in her demand of *one way of admission* within her membership, namely, baptism; and in baptism, one Church, as one God; and in her assertion of the sin of heresy in any deviation from that one faith. And, thirdly, *devotion*, in her preparation of a form of Prayer and Liturgy, in which the sacrifices of our hearts and lips are to be offered to Almighty God in her public services. But if we examine closely these three points, and take from them all that is distinctive in each, we shall find one common quality, remaining in all, namely, OBEDIENCE. For, all that belongs to *order* is to be followed, not because it is agreeable, nor because it is useful, but because the things appertaining to it, as men, times, places, and ceremonies, *are of God;* and all that belongs to *unity* is to be followed, not because it is a pleasant thing to be similarly-minded, or because we have devised it as a principle politically advantageous to us, but because we are to be one as *God is one.* And all things that belong to *devotion* are to be followed, not because forms of Prayer, and methods of meeting together for public worship, are natural to us, or easily devised, but because they *come of God*, being manifested to us in His express and reiterated commands to the Jewish people. Hence we find that obedience to God must be taken as the one common principle, or germ, or spirit, from which all else in religion springs, and our business will consequently turn upon this question—*what obedience is?*

Now we cannot entertain any notion of obedience, unless we have first some notion of a person whom we are to obey. Having once got a notion of the person whom we are to obey, we must next examine whether this person has within him such power and authority as rightly to demand our obedience. On these two points in religion, we are at once satisfied, for God is the person whom we are called upon to obey; and in this person as God, we immediately recognize power and authority sufficient to demand our obedience. For what is God to us? Our Creator and our Father. It is God who causes our life, and the existence of all things around us. It is God who causes our death, and the destruction of all things around us. In Him is concentrated all the life, and strength, and power, and being, which we behold. In Him is power, which we acknowledge as Christians, extending even beyond the confines of things visible, power "to cast both body and soul into hell."

So far then we are satisfied.

But going on from this, we require, before obedience can be brought to bear, something further. For this person, so having authority and power, before he can exercise it, must *communicate a command.* It is evident that there is *something to be done* in obedience, and it is evident that this something cannot be done until we who are to do it know what it is. But God *has* communicated His command. He has made known His will; and this in several ways,—various, indeed, in degree and in time, and in clearness of direction, —but to all men He has done it in some way. First, by implanting within the heart of man the gift of reason; secondly, by communicating to him scripturally His will, through Moses; and, thirdly, by communicating to him His will, through Jesus Christ His only-begotten Son. Hence then we find in respect of ourselves as Christians, that all the requisites for obedience are present:

1. A person whom we may obey:—God.
2. Authority and power in that person.—Manifested by His works.
3. A communication or command made known.—In His revelation.

From this, we come to the *definition* of obedience, to which I must now beg your careful attention. It may be defined thus:

A reception within our heart of the will of God, as of God; such reception amounting to a following of His will in all our actions.

Such I take to be the essential principle and foundation of all religion; it is this principle which I wish to point out to you as pervading the Church of which you are the members; and with which, if once you can in your character be thoroughly imbued, all else you will find in the duties of your life to be attainable with comparative facility.—*Bennett's Letters.*

Madame Pfeiffer on American Women.

In the private schools for girls—seminaries, as they call them—all manner of arts and sciences, including the Latin and Greek languages, are taught, or said to be taught. When I asked what was the use of teasing the girls with these dead languages, the reply was, that they might more easily learn the languages derived from them—Italian, French, &c.; and one might therefore suppose the ladies of America would be especial proficients in the latter; but this was very far from being the case, for I think I have in no country found fewer who were familiar with foreign languages.

This one-sided education, in which all that is most peculiarly feminine is entirely neglected, is, I think, one great cause of that uneasy longing for what they call emancipation that characterizes American women.

They might begin, one would suppose, by emancipating themselves in their own houses. Domestic occupations must, after all, be attended to by somebody; and surely it had better be by the women than the men. It is not necessary that they should perform the offices of servants; but, if they do not understand how work of the domestic kind ought to be done, the servants of the house will, ere long, become the masters. The girls in my own country also study foreign languages, music, history, and so forth; but they find time, too, to make themselves acquainted with womanly duties.

I remember once going to visit a lady in New York, and, finding her from home, was informed by the servant that they were going to move, and that the mistress had gone into the country till it was over, and the new house put in order.

And who in the world, I thought, is to superintend the moving? Doubtless the husband, though he had his business to attend to. I should not be surprised to hear that the ladies here required their lords and masters to teach their nursery-maids how to wash and dress the children.

It is, I imagine, because the American women are fond of emancipating themselves from the trouble of housekeeping, and the men have really sometimes too much to do, or are not inclined to perform the duties of their wives as well as their own, that married people get into the abominable custom of living in boarding-houses; a custom that draws all kinds of evil consequences after it. A young and handsome woman is thus often brought into the society of people whose character is far from the best, and this must be so much the more dangerous as she has no household duties to occupy her mind, and her children are sent when only four years old to school. It is by no means uncommon, even for unmarried girls who find the life in their parents' houses too quiet, or otherwise not to their taste, to leave them and go into boarding-houses.

There is, however, one domestic duty, as it is but fair to mention, which is more generally fulfilled by American women than by mothers in the continental countries of Europe, namely, that of suckling their infants themselves. Except in the slave States, this office is scarcely ever entrusted to a hired nurse, and may Heaven grant that it never may be.

In the exceptional cases where girls have at the same time an aversion to feminine employments and a strong vocation towards some art or science, and are likely to carry it to perfection, they should be allowed to pursue it; but then they should not do so by halves, but, if they desire to become doctors and professors, renounce all thoughts of being wives also; for it is difficult, if not impossible, to perform at the same time the duties of man and woman; and let the advocates of this kind of emancipation not forget, that there is no sphere of action more beautiful and noble than the one they have turned away from. In the hands of every mother lies one of the most precious treasures of every state. It is the mother who must inspire her child in its tenderest years with the love of duty and of virtue, and first lead it in the way by which it may become a worthy and perhaps a great and important member of the social body. A wise and thoughtful housewife, and a rational and loving mother, will, after all, remain the ideal of feminine perfection.

There are in the United States such extraordinary numbers of poetesses, authoresses, female composers, and so forth, that, if I were to mention the names of all who have been introduced to me as such, I should fill whole pages with them. Doubtless there are among these many highly gifted; but whoever has only written a few verses or a little essay, or composed a waltz or a polka, immediately assumes the high-sounding title of a poetess, composer, &c.; thinking, I suppose, to make up for the insignificance of the work by the grandeur of the name—and names certainly do go very far in the United States.—*Madame Pfeiffer's Second Journey Round the World.*

CHARITY.

Prithee what is Charity?
Is she one with heavy eye,
Weeping near to sorrow's bed,
Soothing sinner's hour of dread,
Fearing not that stain may light
On the robe of spotless white,
Though she treads the darkest scene,
Where misery and sin have been?
She who points to heaven above;
She whose heart is fill'd with love;
She who feels no prudish fear,
When the child of shame draws near;
She who bids her not despair,
For God will hear repenting prayer;
She who does her alms unknown;
She who bends at Mercy's throne,—
Hidden all from human eye,—
Trust me—this is Charity.

DR. KANE.

A SKETCH, BY DR. WILLIAM ELDER.

When a man's life is heroic, and his name has passed into history, the world wants to know him personally, intimately. The "grave and reverend chronicler," passing over his beginnings, presents him abruptly in his full-grown greatness; men render the admiration earned, but the sympathetic emulation awakened is concerned to know how he grew into his maturity of excellence. This curiosity is not an idleness of the fancy, but a personal interest in the facts, that springs out of those aspirations which put every man upon the fulfilment of his own destiny. How came this man to excel—what was in him—what happened to develop it? "Some men are born great; some achieve greatness; some have greatness thrust upon them." How came this man by it? Is it within my reach also? and, by what means? History provokes us with such queries as these: Biography answers them.

Doctor Elisha Kent Kane is not quite thirty-four years old, yet he has done more than circumnavigate the globe; he has visited and traversed India, Africa, Europe, South America, the islands of the Pacific, and twice penetrated the Arctic region to the highest latitude attained by civilized man. He has encountered the extremest perils of sea and land, in every climate of the globe; he has discharged in turn the severest duties of the soldier and the seaman; attached to the United States Navy as a surgeon, he is, nevertheless, engaged at one time in the coast survey of the tropical ocean, and in a month or two, we find him exploring the frigid zone; and all the while that his personal experiences had the character of romantic adventure, he was pushing them in the spirit of scientific and philanthropic enterprise.

As a boy, his instinctive bent impelled him to the indulgence and enjoyment of such adventures as were best fitted to train him for the work before him. His collegiate studies suffered some postponement while his physical qualities pressed for their necessary training and discipline. It was almost in the spirit of truancy that he explored the Blue Mountains of Virginia, as a student of geology, under the guidance of Professor Rodgers, and cultivated, at once, his hardihood of vital energy and those elements of natural science which were to qualify him for his after-services in the field of physical geography. But, in due time he returned to the pursuit of literature, and achieved the usual honours, as well as though his college studies had suffered no diversion—his muscles and nerves were educated, and his brain lost nothing by the indirectness of its development, but was rather corroborated for all the uses which it has served since. He graduated at the University of Pennsylvania—first, in its collegiate, and afterwards, in its medical department. His special relishes in study indicated his natural drift: chemistry and surgery; natural science in its most intimate converse with substance, and the remedial art in its most heroic function. He went out from his *Alma Mater* a good classical scholar, a good chemist, mineralogist, astronomer, and surgeon. But he lacked, or thought he lacked, robustness of frame and soundness of health. He solicited an appointment in the Navy, and upon his admission, demanded active service. He was appointed upon the diplomatic staff as surgeon to the first American Embassy to China. This position gave him opportunity to explore the Philippine Islands, which he effected mainly on foot. He was the first man who descended into the crater of Tael; lowered more than a hundred feet by a bamboo rope from the overhanging cliff, and clambering down some seven hundred more through the scoriæ, he made a topographical sketch of the interior of this great volcano, collected a bottle of sulphurous acid from the very mouth of the crater; and, although he was drawn up almost senseless, he brought with him his portrait of this hideous cavern, and the specimens which it afforded.

Before he returned from this trip, he had ascended the Himalayas, and triangulated Greece on foot; he had visited Ceylon, the Upper Nile, and all the mythologic region of Egypt; traversing the route, and making the acquaintance of the learned Lepsius, who was then prosecuting his archæological researches.

At home again when the Mexican war broke out, he asked to be removed from the Philadelphia Navy Yard to the field of a more congenial service; but the government sent him to the Coast of Africa. Here he visited the slave factories, from Cape Mount to the river Bonny, and, through the infamous Da Souza, got access to the baracoons of Dahomey, and contracted, besides, the coast fever, from the effects of which he has never entirely recovered.

From Africa he returned before the close of the Mexican war, and believing that his constitution was broken, and his health rapidly going, he called upon President Polk, and demanded an opportunity for service that might crowd the little remnant of his life with achievements in keeping with his ambition. The President, just then embarrassed by a temporary non-intercourse with General Scott, charged the doctor with despatches to the general, of great moment and urgency, which must be carried through a region occupied by the enemy. This embassy was marked by an adventure so romantic, and so illustrative of the character of the man, that we are tempted to detail it.

On his way to the Gulf he secured a horse in Kentucky, such as a knight errant would have chosen for the companion and sharer of his adventures. Landed at Vera Cruz, he asked for an escort to convey him to the capital; but the officer in command had no troopers to spare—he must wait, or he must accept, instead, a band of ruffian Mexicans, called the Spy Company, who had taken to the business of treason and trickery for a livelihood. He accepted them, and went forward. Near Puebla his troop encountered a body of Mexicans escorting a number of distinguished officers to Orizaba, among whom were Major-General Gaona, Governor of Puebla; his son, Maximilian, and General Torejon, who commanded the brilliant charge of horse at Buena Vista. The surprise was mutual, but the Spy Company had the advantage of the ground. At the first instant of the discovery, and before the rascals fully comprehended their involvement, the Doctor shouted in Spanish, "Bravo! the capital adventure; Colonel, form your line for the charge!" And down they went upon the enemy, Kane and his gallant Kentucky charger ahead. Understanding the principle that sends a tallow-candle through a plank, and that the momentum of a body is its weight multiplied by its velocity, he dashed through the opposing force, and turning to engage after breaking their line, he found himself fairly surrounded, and two of the enemy giving him their special attention. One of these was disposed of in an instant by rearing his horse, who, with a blow of his forefoot, floored his man; and wheeling suddenly, the Doctor gave the other a sword wound, which opened the external iliac artery, and put him *hors de combat.* This subject of the Doctor's military surgery was the young Maximilian. The brief *melee* terminated with a cry from the Mexicans, "We surrender." Two of the officers made a dash for an escape; the Doctor pursued them, but soon gave up the chase. When he returned, he found his ruffians preparing to massacre the prisoners. As he galloped past the young officer whom he had wounded, he heard him cry, "Senor, save my father." A group of guerilla guards were dashing upon the Mexicans, huddled together, with their lances at rest. He threw himself before them; one of them transfixed his horse, another gave him a severe wound in the groin. He killed the first-lieutenant, wounded the second-lieutenant, and blew a part of the Colonel's beard off with the last charge of his six-shooter; then grappling with him, and using his fists, he brought the party to terms. The lives of the prisoners were saved, and the Doctor received their swords. As soon as General Gaona could reach his son, who lay at a little distance from the scene of the last struggle, the Doctor found him sitting by him, receiving his last adieus. Shifting the soldier, and resuming the surgeon, he secured the artery, and put the wounded man in condition to travel. The ambulance got up for the occasion contained at once the wounded Maximilian, the wounded second-lieutenant, and the man that had prepared them for slow travelling, himself on his litter, from the lance wound received in defence of his prisoners! When they reached Puebla, the Doctor's wound proved the worst in the party. He was taken to the government house, but the old General, in gratitude for his generous services, had him conveyed to his own house. General Childs, American commander at Puebla, hearing of the generosity of his prisoner, discharged him without making any terms, and the old General became the principal nurse of his captor and benefactor, dividing his attentions between him and his son, who lay wounded in an adjoining room. This illness of our hero was long and doubtful, and he was reported dead to his friends at home.

When he recovered and returned, he was employed in the Coast Survey. While engaged in this service, the government, by its correspondence with Lady Franklin, became committed for an attempt at the rescue of Sir John and his ill-starred companions in Arctic discovery. Nothing could be better addressed to the Doctor's governing sentiments than this adventure. The enterprise of Sir John ran exactly in the current of one of his own enthusiasms—the service of natural science, combined with heroic personal effort; and, added to this, that sort of patriotism which charges itself with its own full share in the execution of national engagements of honour; and besides this cordial assumption of his country's debts and duties, there was no little force in the appeal of a nobly brave-spirited woman to the chivalry of the American navy.

He was "bathing in the tepid waters of the Gulf of Mexico, on the 12th of May, 1850," when he received his telegraphic order to proceed forthwith to New York, for duty upon the Arctic expedition. In nine days from that date he was beyond the limits of the United States on his dismal voyage to the North Pole. Of this first American expedition, as is well known to the public, he was the surgeon, the naturalist, and the historian. It returned, disappointed of its main object, after a winter in the regions of eternal ice and a fifteen months' absence.

Scarcely allowing himself a day to recover from the hardships of this cruise, he set on foot the second attempt, from which he has returned, after verifying, by actual observation, the long-questioned existence of an open sea beyond the latitude of 82 deg., and beyond the temperature, also, of 100 deg. below the freezing point. His "Personal Narrative," published early in 1853, recounts the adventures of the first voyage, and discovers his diversified qualifications for such an enterprise.

The last voyage occupied two winters in the highest latitudes, and two years and a half of unintermitted labour, with the risks and responsibilities attendant. He is now preparing the history for publication. But that part of it which best reports his own personal agency, and would most justly present the man to the reader, will of course be suppressed. We would gladly supply it, but as yet this is impossible to us. His journal is private property; the extracts which we may expect will be only too shy of egotism, and his companions have not spoken yet, as some day they will speak, of his conduct throughout the terrible struggles which together they endured.

To form anything like an adequate estimate of this last achievement, it is to be recollected that his whole company amounted to but twenty men, and that of this corps or crew he was the commander, in naval phrase; and when we are apprised that his portfolio of scenery, sketched on the spot in pencil, and in water-colours kept fluid over a spirit-lamp, amounts to over three hundred sketches, we have a hint of the extent and variety of the offices he filled on this voyage. He was, in fact, the surgeon, sailing-master, astronomer, and naturalist, as well as captain and leader of the expedition.

This man of all work, and desperate daring, and successful doing, is in height about five feet seven inches; in weight, say one hundred and thirty pounds or so, if health and rest would but give him leave to fill up his natural measure. His complexion is fair, his hair brown, and his eyes dark gray, with a hawk look. He is a hunter by every gift and grace and instinct that makes up the character; an excellent shot, and a brilliant horseman. He has escaped with whole bones from all his adventures, but he has several wounds which are troublesome; and, with such general health as his, most men would call themselves invalids, and live on furlough from all the active duties of life; yet he has won the distinction of being the first civilized man to stand in latitude 82 deg. 30 min., and gaze upon the open Polar Sea—to reach the northernmost point of land on the globe—to report the lowest temperature ever endured—the heaviest sledge journeys ever performed—and the wildest life that civilized man has successfully undergone; and to return after all to tell the story of his adventures.

The secret spring of all this energy is in his religious enthusiasm—discovered alike in the generous spirit of his adventures in pursuit of science, in his enthusiastic fidelity to duty, and in his heroic maintenance of the point of honour in all his intercourse with men.

In his deportment there is that mixture of shyness and frankness, simplicity and fastidiousness, sandwiched rather than blended, which marks the man of genius, and the monk of industry. He seems confident *in* himself, but not *of* himself. His manner is remarkable for celerity of movement, alert attentiveness, quickness of comprehension, rapidity of utterance, and sententious compactness of diction, which arise from a habitual watchfulness against the betrayal of his own enthusiasms. He seems to fear that he is boring you, and is always discovering his unwillingness "to sit" for your admiration. If you question him about the handsome official acknowledgments of his services by the British and American Governments, or in any way endeavour to turn him upon his own gallant achievements, he hurries you away from the subject to some point of scientific interest which he presumes will more concern and engage yourself; or he says or does something that makes you think he is occupied with his own inferiority in some matter which your conversation presents to him. One is obliged to struggle with him to maintain the tone of respect which his character and achievements deserve; and when the interview is over, a feeling of disappointment remains for the failure in your efforts to ransack the man as you wished, and to render the tribute which you owed him.

We wish we could be sure that he will not, in his forthcoming work, give us the drama without its hero; or we wish the expedition and its hero had a chronicler as worthy as he would be were he not the principal character in the story.

Dr. Kane's Narrative of the Expedition, now preparing, and in process of publication by Messrs. Childs & Peterson, of Philadelphia, will embrace the important discoveries made in the frozen regions far beyond the reach of all the predecessors of the American exploring party, and their perilous adventures, crowded with romantic incidents, which, in the language of the Secretary of the Navy, "not only excite our wonder, but borrow a novel grandeur from the truly benevolent considerations which animated and nerved him to his task."—*Graham's Magazine, Feb.,* 1856.

Good Nature redeems many faults. More than beauty, wealth, power, genius, it causes men and women to be loved. If there are no shining qualities whatever in the character, even should there be considerable intellectual deficiency, yet if a good temper beams brightly on the countenance, we ask for nothing more. We pause not, we do not question, nor hesitate, but surrender at once to the fascination of the good and honest soul, that has set upon his face the seal of this admirable quality.—*Newark Advertiser.*

Improvement of Time.—One of the hours wasted each day on trifles or indolence, saved and daily devoted to improvement, is enough to make an ignorant man wise in ten years—to provide the luxury of intelligence to a mind torpid from lack of thought—to brighten up and strengthen faculties perishing with rust—to make life a fruitful field, and death a harvest of glorious deeds.

For the Young.

For the Churchman.

THE CHURCH YEAR.

Conversations with my Sunday School Class.—No. 5.

SUNDAY AFTER CHRISTMAS DAY.

"Think on th' eternal home
The Saviour left for you;
Think on the Lord, most holy, come
To dwell with hearts untrue!"

Keble's *Christian Year.*

Dear Children:—You have, no doubt, observed that the Collect for this Sunday is the same as that appointed for Christmas Day. The ancient Jews were accustomed to keep up the rejoicings of their great Feasts for seven days, and the eighth day was, on some occasions, celebrated with as great pomp and ceremony as the first. In like manner, the Church considers the commemoration of the birthday of Christ a festival worthy of continued thanksgiving. We cannot utter all our praise from rise to set of sun. She has therefore lengthened the time of our joyful meditations, and on the recurrence of the Lord's Day, teaches us to keep the Feast anew by the repetition of this beautiful prayer.

On Christmas Day, our souls were led to contemplate the Divine Nature of Christ, and the true object of His coming —to look beyond the veil of flesh, and acknowledge the Deity incarnate; but that we may love His first appearing with all our faculties, and feel more fully that He is our brother—the God-*man* for ever—we have now presented to us the historical record of His human birth. And here I would call your attention to the peculiar style of Bible narrative. There is the most remarkable simplicity of detail, and yet the language possesses unequalled power to arrest and retain the attention, eliciting from the most critical a tribute to its propriety and beauty. You will notice that, in other works, even in those justly considered as models of style, the introduction of any great event, or leading character, is always prefaced by the writer's choicest thoughts and most carefully selected words; sublimity is aimed at, or pathos invoked, to impress the mind of the reader with unusual force. But hear how this wonderful story is begun: "The birth of Jesus Christ was on this wise:" and then follows the news of the coming of the world's only Hope, in words few, and simple, and never to be forgotten. The Bible is full of such instances, a few only of which I can now refer to, but which you will admire more fully when you meet them, from having your attention called to this peculiarity. Almost at the beginning of the Old Testament is a record of the earliest inhabitants of the world—some whose names are never repeated, and of whose history we know nothing, save this one great event, which happened alike to all, "And he died!" Again, there is the abrupt announcement of that pattern of Christian resignation and patience, "There was a man in the land of Uz, whose name was Job." Again, of Christ's forerunner, "In those days came John the Baptist." And again, of a most interesting character which was taught of God, "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews." These remarks do not immediately relate to our lesson of to-day; but we should never overlook any occasion which may teach us to appreciate more highly the excellence of God's Holy Word.

But let us return to the narrative of our Saviour's birth. We know that the Jews were anxiously looking for the promised Messiah, though their grovelling ideas expected only a temporal Prince, a deliverer from their hated subjection to the Romans, and a restorer of the former glories of their Temple and nation. Prophecy had steadily pointed to this time; its mysterious predictions had been made plain and real, and all things seemed now ready; but pride and prejudice had blinded the minds of both teachers and people; they read not those precious promises aright; and when their King came to them in the form of a servant, they knew Him not. Amazing condescension! He was born in a stable cradled in a manger, and not only was exposed to the discomforts which poverty brings, but was also, in the eyes of those who knew nothing of His miraculous birth, or who would not believe the marvellous story, a child of shame, liable to the contempt and disgrace which is always visited upon the innocent witness to a mother's sin! And she too—that Virgin Mother—who so meekly and thankfully accepted the will of God, unmindful of the burden of reproach that would threaten her happiest earthly hopes, so that she might be the Mother of our Lord—we may love and honour her pure memory, counting her blessed for ever among women, though all our adoration is for the wondrous Child she bore.

But though the worldly circumstances of Jesus were thus poor and mean, He was descended from the Royal line of God's own appointment. Both Mary, His Mother, and Joseph, His reputed father, and husband of the Virgin, were lineal descendants of the House of David, though their claims were set aside by the conquerors of their country, and even their ancestry probably forgotten in the common ruin of their nation.

He has come, then—the Desire of all nations—the Hope of all the ends of the earth! We feel more deeply the glorious truth, while lingering beside the manger of Bethlehem, than when striving with our limited faculties and earthbound souls to comprehend the spiritual mystery of the "God with us." We have seen Him as the helpless and unconscious Infant; it will be our high privilege, in our visits to this House, which was built in His Name, to follow Him through His earthly career; while with this retrospect of a sad and sorrowful lifetime shall be mingled the sublime anthems of praise and effectual prayers of faith sent up to Him who has returned to the Throne of His Father, by the Church, which He has redeemed with His precious blood.

L. E. D'R.

The Ripple of the Rill.

I walked among the shady trees
And o'er the flowery mead,
And heard the sound of humming bees,
As they went forth the sweets to seize
In labour sweet indeed.

I saw a little rill
Run sparkling on its way—
Now soft and still,
And now it rippled bright and gay;
It had a pretty pebbly bed,
And grassy velvet at its side,
And watching still my feet were led
As on I saw the waters glide.

While in the grove I walked along,
And happy birds poured forth their song,
I thought I heard a whisper say—
"Oh, never from my teachings stray!"

I looked around, but nought could see—
I looked above, the birds were there;
They caroled all right merrily,
And poured their music on the air.
I looked again, and as my eye
Was searching for the teacher true,
A flashing ripple passed me by,
And said, "'Twas I that spoke to you!"

As he ran by another came,
And brightly whispered forth the same,
And then I saw that near my feet
An eddying circle flung around
Its ripples bright, and each to greet
My listening ear with gentle sound.

I looked, and in the little rill
A bright, pure page of truth beheld,
So clear, so soft, so sweet, and still,
With lofty joy my spirit swelled;
And dancing in the sunny ray,
The radiant ripple whirled away.

It spoke this lesson: "God to thee,
O mortal! hath this blessing given—
Cold Water—which you here may see
An emblem of the stream in heaven;
Drink here, and quench thy parching thirst!
Drink here, the purest and the first!
Drink water pure, and seek to know
What the pure heart enjoys below;
Drink water cold, and every heat
Of passion trample at thy feet;
Drink water bright, and let thine eye
With bright sure Faith behold the sky;
Drink water, and thy pains subdue—
Drink, and thy holy vows renew:
Drink all life long, and life shall seem
An emblem of Life's living stream!"

I stooped and drank,
And since that day I dwell
With memory fond around that grassy bank
Down in the dell,
Where, with a ripple soft and still,
I learned the Lesson of the Rill.

—*Little Silverstring.*

What we truly and earnestly aspire *to be*, that in some sense we *are*. The mere aspiration, by changing the frame of the mind, for the moment realizes itself.

The Churchman.

NEW YORK, JANUARY 24, 1856.

☞ All letters on business must be addressed to THE PROPRIETOR of the *Churchman*. All communications and articles concerning the paper to THE EDITOR of the *Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

☞ Dr. HOOKER, of Philadelphia, is our general Agent in that city, and will receive subscriptions, and transact any business connected with the *Churchman*. Subscribers are respectfully informed that they can obtain missing numbers of the paper each week at his Church Publication Office, corner of Eighth and Chestnut streets. The public is also notified that copies of the paper are kept for sale at his store, and that of Thomas R. Callender, corner of Third and Walnut streets. Price 6¼ cents per copy. New subscribers leaving their address with either of these Agents, will be supplied regularly by mail.

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NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

In anwer to "E. F. E."—Helmore's Psalter Noted, Manual of Plain Song, and Hymnal Noted, can be had at Novello's Music Warehouse, 389 Broadway.

☞ As our paper is published at an early hour on THURSDAY morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c, should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—We give the closing portion, this week, of the selections we have thought it desirable to make from the series of able articles which have recently appeared in an English Church periodical, exposing the false pretences, and, altogether, the untenable position of Irvingism. They are from the pen, it is understood, of the Rev. W. J. E. Bennett, of Froome, and while they must have carried conviction to the reader's mind of the conclusiveness of the case set forth as to the heretical and schismatic character of the new *ism*, they can scarcely have failed to strike every one by their display of earnestness and devotion, on the part of that excellent divine, to the Church which has still the inestimable advantage of his ministrations. We say *still*, not from any mistrust that we ever for a single moment entertained—whatever others may have done—of his honest attachment, his uncompromising fidelity, to the Anglican Church; but only as bearing in mind the vicious efforts that have, from time to time, been made, to drive him from her pale. Referring to the pretext, that although that Church—and ours also, as its offspring—has means of grace, it was yet not *enough*, and that as other communities may have more, we are to get what we can in the one, and then go to the other, he asks—"Is that the idea a reasonable man would form of *unity?* Is that the order and discipline which these persons would profess who complain of the Church because she is in corruption? Alas!" he adds, "how great is the perversion of our poor human intellects! I would say, indeed, to such men, Choose ye this day whom ye will serve.' Either serve the Church faithfully, or leave her until a better mind shall come upon you." Surely this were the sentiment of one as honest as he is earnest! And had many of those whom the false allurements of Rome have decoyed and perverted, but have reasoned thus, and acted uprightly in their decisions, how different might not have been their unhappy fate! The concluding paragraph of his appeal—which is applicable to perverts to Rome, as well as to Irvingism—is so important and so affecting, that we repeat it entire:—

> Or,—which may God of His infinite mercy grant to many wandering and deceived souls,—I would urge them to say this—"I am mistaken. I have been deluded by the devices of Satan, who has clothed himself as an angel of light, leading me on by false appearances of truth. I have not tried the spirits sufficiently whether they be of God. I have expected too much. I have fancied to see on earth the Church triumphant, which alone I shall see in Heaven. I have thirsted after waters in the desert of sin, which alone are to be given me in the Paradise of glory. From henceforth I will be content with what God gives of His mercy, and no longer demand that which is but my own will. Sorrow, trouble, imperfection, and sin, is the lot of man, and therefore the struggle of the Church in this world. It is only in the world to come, amid the holy angels, and in God's own presence, that I am to see—God grant that I may—the holy city, the everlasting city, that city which hath 'no need of the sun, neither of the moon, to shine in it; for the glory of God will lighten it, and the Lamb will be the light thereof; and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life.'"

—We notice, with much satisfaction, that a movement appears at length to have been commenced at Philadelphia for the promotion of congregational singing, in contradistinction to the present most improper system of orchestral performances in our churches. Our Philadelphia correspondent seems to regard it with much hope; and he is quite right in taking it for granted—and we thank him for so doing—that we feel a deep interest in the subject, and shall be at all times ready to give the use of our columns in furtherance of the object of the movement in question. Our only anxiety is lest the work of reform should not be done right. But we shall have more to say about it by and by.

—The Convention of the diocese of Massachusetts was held last week at Boston, and an abstract of the proceedings will be found under the usual head. There was little or nothing transpired that calls for particular remark at present. There, as in other dioceses, attention is called to the lay element of our General Conventions. In the constitution, as it at present stands, it is enough that a lay delegate be "a stated worshipper in the parish he represents," which is certainly but a loose qualification. It is now proposed, it will be seen, that he must be "in communion with the Protestant Episcopal Church," which, necessitating as of course it must his being a communicant, will undoubtedly be an improvement. It is one of the evils of the pew-system, that (where care is not taken to prevent it) it sends men into our Conventions and Vestries, sometimes, who have no badge of Church membership save that of being pew-renters; whereas, for aught else to the contrary, they may really be sectarians of principles the most hostile to those of the Church.

—The circular of an exemplary and influential Presbyter of Illinois, which will be found under the proper head, affords further evidence of the mischievous and unworthy machinations of the ultra-Protestant Press, hounded on, as well as conducted, by clergymen, against the Bishop of that diocese. It is impossible that clergymen who could act so discreditable a part as they appear to have done, can have any religious regard, if even they have the commonest respect, for the Episcopal office; while, otherwise, such conduct among reverend brethren is, on every account, most censurable. How can there ever be subordination—how can there ever be peace, among the clergy of a diocese, if such a spirit is to prevail as they have manifested? But, independently of this—though it is no small matter of itself—how can they teach those doctrines whose essence is charity—the charity which "suffereth long, and is kind; which envieth not—vaunteth not itself; is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth"—contradicted as they are by their own doings? In every point of view, it is a most deplorable case. It is evident that it has been the indulgence of such a temper and disposition as Christian charity condemns, which has done all the mischief in that distracted diocese, and which is still striving to perpetuate it. The Convention has, in a most becomingly conciliatory spirit, adopted a course which, if it were permitted to be quietly carried out, would heal the wounds which had been so unfortunately inflicted; and certainly we cannot envy the feelings of those clergymen who are evidently doing their worst to defeat so holy an object.

—It is understood, of course, that we do not indorse every thing that we give as the communications of others; and there are some expressions in the article with which a reverend friend has kindly supplied us, on "Spiritualism in the Nineteenth Century," which we should perhaps hesitate to adopt. But there are reflections in the article, nevertheless, that are far too little regarded among us. Whatever may be the extravagance, whatever the profanity, of much that now, in popular parlance, goes by the name of "Spiritualism," it is not to be sneered away. The fact is, that, in this cold, utilitarian age, we have too little Spiritualism—that is, of that which really deserves to be called such. But then we must not deceive ourselves, or allow others to deceive us, as to the true nature and operation of what is truly *the Spirit*. It is a solemn subject. Various spirits there are, evil as well as good, and he is a wise man who follows religiously the Apostle's injunction, to "try the spirits, whether they be of God." The more we realize the character, the more we appreciate the nature of our membership in Christ, the better shall we comprehend Spiritual things. But there is only ONE SPIRIT with which we, as Christians, have to do,—that ONE SPIRIT by which we are baptized into ONE BODY. The Holy Ghost—that Divine Spirit—the Third Person of the Ever Blessed Trinity—He is the Spirit whose Personality we are to recognize, and whose influences we are to seek. This is the Spiritualism, and the only one, that belongs to Christianity; and it is not improbably owing to the want of this Spirit in the prevalent, the discordant, so-called Christian systems of the day, that anything so delusive, not to say devilish, as that which goes by the desecrated name of *Spiritualism*, has come to be entertained. For most true it is, as our respected correspondent well observes, that "Rationalistic systems, the cold products of barren understandings, satisfy no longer: there is a longing for something better than dry negations, and the want is met with this gift of (so-called) spiritual power," which is not of God, and must therefore of necessity be evil.

THE RELIGION OF COMMON LIFE.

A sermon lately preached by a Scotch Presbyterian minister is making some noise across the water just now, from the extraordinary circumstance of its having been published "by her Majesty's Command,"—extraordinary on two accounts; first, because it is not usual for Majesty to command the publication of Sermons; and, second, because in this case the preacher is one not of the Church of which the Queen of England is, as some of the Bishops not long since styled her, the "earthly head," but of a Sect which, though established by law in one portion of her Majesty's dominions, is at variance with the Catholic Church, and is especially hostile to that branch of it over which her Majesty's "earthly headship" extends.

The merits of the case are briefly these:—Queen Victoria, when she is at her palace of Balmoral in the Highlands of Scotland, is in the habit of attending the Sunday Service of the little Presbyterian kirk in the adjacent village of Craithie; and having, during her last autumnal sojourn there, heard a sermon from the minister, a certain Rev. John Caird, which appears to have closely chimed in with her Majesty's ideas of "religion in common life," she forthwith takes the singular, not to say *outre* step of *commanding* its publication,—a thing which, during her whole reign of now nearly twenty years, she has never done towards any divine, whether bishop, priest, or deacon, of her own Church, notwithstanding that she boasts of being not only its "earthly head," but the "Defender of its Faith."

Now, a sermon from such a source, and commending itself to Royalty under such circumstances,—and remembering also that the Prince Consort, whose latitudinarian, not to say rationalistic, leanings we had lately occasion to animadvert upon, is also understood to be an approving party,—may not unfairly be regarded by Catholic Churchmen with suspicion. The act of attending a Presbyterian kirk at all was wrong, according to the principles, if not also the very canons of the Church of which Queen Victoria is, as her Prayer Book states, "Supreme Governor,"[*] and, according to the strict letter of the law of the Church, she was thereby *ipso facto* excommunicate. The commanding of the publication of a sermon, then, under these circumstances, might not unreasonably, we say, awaken suspicion. That which could so powerfully attract the admiration of a Sovereign while in the very act of committing a breach of discipline, if not also a violation of a still more solemn religious obligation, as to prompt so unparalleled a procedure as that of commanding the publication undoubtedly was, could not but excite a deep interest, and an intense curiosity; while the case itself is one that may well excite the alarm of the Church over which her authority extends. Whether or not it has done this, we can only at present surmise. But certainly it must have induced an eager examination of the discourse, reflecting, as it may be taken for granted that it does, her Majesty's own mind upon the points at issue.

Well, we have already had an opportunity of reading this famous sermon, and are prepared to express our humble but honest opinion of its teaching. The London *Times* records its favourable judgment of it, substantially, in the following sentences; and, we are disposed to concur with a good deal of it, as far as it goes:—"It is neither very learned, very brilliant, nor very poetical; it deals not at all with doctrinal points, and settles none of those vexed questions of theology with which wakeful congregations are puzzled and somnolent ones composed. Mr. Caird is one of those preachers who condescend to be plain and practical—we had nearly said, intelligible; and their number is so small that the present mark of Royal encouragement was much needed. Romans xii. 11, 'Not slothful in business: fervent in spirit, serving the Lord,' supplies him with a text, and his aim is to prove what is more vital than creeds and more difficult of inculcation than the nicest point of doctrine—viz., that religion may be blended with the work of common life—that, as God has made us dependent on work for our daily bread, so He has rendered it possible for us to live a life of fervent piety amid the most engrossing worldly pursuits." It will be seen at a glance, from these remarks, that the great recommendation of the sermon in our contemporary's, as doubtless it was in her Majesty's eyes, is its ignoring, or, at any rate, slighting the importance of what one *believes*, and placing all reliance in what one *does*. Therein lies its charm for all latitudinarians, sectarians, and anythingarians. And this is certainly very plausible. To live amiable and respectable moral lives in the world,—to be popular in opinion, and to be praised for what free-thinkers call *liberality*, and what worldlings designate *charity*—this it is which the worldly-wise journalist, if not, unhappily, his Sovereign also, in plain truth, considers "more vital than Creeds." Just as the infidel sentiment of the well-known lines expresses it,—

> "For modes of faith let senseless bigots fight,
> He can't be wrong whose life is in the right."

That is to say, what we do kindly, and what passes in the world for goodness—what chimes in, it may be, with a man's benevolent feelings, and is pleasant to his good-natured disposition—or whatever it may be that goes to make up that self-satisfaction which men enjoy when they "lay the flattering unction to their souls," that, like the proud Pharisee, they are not, as some other men are, "extortioners, unjust, adulterers, or even as this publican," but that, though they may *not* "fast twice in the week," but rather "fare sumptuously every day," they yet "give tithes of all that they possess"—not to God, not to His Church, not at His Altar, but at any rate paraded ostentatiously, it may be, in widely-circulated subscription-lists,—this, this, we say, and such as this, constitutes the *religion* of the world, which, like the poet just quoted, sneers at those as "senseless bigots," who "fight," as they call it, "for modes of faith!"

But even to take a higher and holier view of it—to admit the great importance, nay, to insist upon the very indispensableness, which in all sincerity and earnestness we really do, of blending religion with the work of common life, and of endeavouring to "live a life of fervent piety amid the most engrossing worldly pursuits"—still there is the question of that Catholic Faith, which the Church of Victoria herself, the Church of which she claims to be the "Supreme Governor," emphatically reiterates, "Except a man believe faithfully, he cannot be saved." For, as Hooker has forcibly expressed it, "Our salvation is by Christ alone; therefore, howsoever or whatsoever we add unto Christ in the matter of salvation, we overthrow Christ. We do not teach Christ alone, excluding our own faith, unto justification; Christ alone, excluding our own works, unto sanctification; Christ alone, excluding the one or the other, unnecessary unto salvation. It is a childish cavil wherewith, in the matter of justification, our adversaries do so greatly please themselves, exclaiming that we tread all Christian virtues under our feet, and require nothing in Christians but faith, because we teach that faith alone justifieth; whereas by this speech we never meant to exclude either hope or charity from being always joined as inseparable mates with faith in the man that is justified, or works from being added as necessary duties, required at the hands of every justified man; but to show that faith is the only hand which putteth on Christ unto justification, and Christ the only garment, which, being so put on, covereth the shame of our defiled natures, hideth the imperfection of our works, preserveth us blameless in the sight of God, before whom otherwise the weakness of our faith were cause sufficient to make us culpable, yea, to shut us from the kingdom of heaven, where nothing that is not absolute can enter." Not that the Scotch minister would probably deny all or any of this, in theory, in so many words. But this, we fear, was not the merit of the sermon in the Royal eyes, or its publication would scarcely have been commanded. And even the doctrine of justification by faith, and not by works, or by any "life of fervent piety," is not all that her Britannic Majesty's Church requires. There are *distinctive principles* which make that Church what it is, a branch of the One Catholic and Apostolic Church—as the same principles constitute our Church a branch also,—and these are not to be found in the Presbyterian system, any more than they are in that popular anythingarianism which lulls the conscience with the sedative illusion, that "he can't be wrong whose life is right,"—right, of course, as the world esteems it, or they who deem it unnecessary to give heed to "modes of faith." Yet such modes of faith, we repeat, there must be. "The end of the commandment," as St. Paul says to Timothy, "is charity out of a pure heart, and of a good conscience, and *of faith unfeigned*." And again, as the same Apostle teaches, we are to "fight *the good fight of faith*," so that we may "lay hold on eternal life." And in order to this, he further enjoins upon Timothy, that he must "hold fast the form of sound words which thou hast heard of me *in faith and love* which are in Christ Jesus," and which the Apostle further showed must still be sought for through the Church.

To strive after a life of piety is, we repeat, an indispensable duty. But let us be quite sure that it is such a life,—that Almighty God, whose law is the love of Him, our conscience bearing witness, and who speaks to us through the same, does indeed dwell in our hearts; that it is the love of Him that actuates us; that our obedience to Him constitutes our chiefest virtue; and that, in a word, all our moral obligation is summed up in obedience to Him. And, then, there are doctrines hinging upon this which can never be excluded; and one of the foremost is involved in the leading idea of this very sermon, as to what it popularly calls "the religion of common life." Our twelfth Article of Religion says,—"Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit." And the life of this faith is to be sustained, and its fruits to be brought forth, by the influence of that Sacramental grace which God so graciously vouchsafes to impart, through His Church, and the distinctive acknowledgment and appreciation of which is no more to be found in Presbyterianism than it is in Socianism, or in any worldly system, and which, consistently enough, has not the slightest shadow of a shade of reflex, nor could it have, in such a sermon as that which has so enamoured the Majesty of England, and which is so eminently calculated to gain the applause of the religious *world*, of which British Royalty is unhappily the centre.

We have gone into this, not because it concerns England, but because it belongs to a system that is equally popular among ourselves. And this very sermon, whose publication so remarkably illustrates it, will doubtless soon be republished in this country also. It is the system of the world in its *respectability*, as opposed to the Church in her *integrity*. We are all interested in it. The interests of the Church, and of pure and undefiled religion, on this side of the Atlantic, as well as on the other, are deeply involved in it. It cannot be that the "faith once delivered to the Saints" can ever with impunity be pared down and adjusted to please the taste, or suit the convenience of an unconverted world. That faith, like its divine Author, is a fixed, and certain, and immutable thing; and we must adopt it, or we must reject it, as God's good providence, through His Church, has preserved and perpetuated it. There can be no compromising in such a case. We must be one thing or another. There can be no halting between two opinions. And the words addressed by the Prophet to all Israel apply as forcibly, and even more comprehensively, in such a case, to all of us—"If the Lord be God, follow Him; but if Baal, then follow him,"—that Baal who is he that can transform himself into an angel of light for the perversion of human hearts, and the perdition of immortal souls, and that Lord who is the Triune God, against whom we have all sinned and come short of His glory, and to be reconciled to whom we must repent and believe the Gospel, must have *faith*—above all things must hold the Catholic Faith as it has been imparted to, and has been preserved and has come down to us in the Church, which is "the pillar and ground of the Truth"—that faith which can alone "make us wise unto salvation," and the profession of which we must ever hold fast, without wavering, without diminution, without compromise, however bigoted and exclusive it may make us appear, however unfashionable and unpopular it may make us become, however it may isolate us from the world, however it may confine us to the mere minority of mankind, remembering the solemn words of our Blessed Lord Himself, that while "wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat, straight is the gate and narrow is the way which leadeth unto life, and few there be that find it."

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[*] "Being by God's ordinance, according to our just title, Supreme Governor of the Church within these our dominions (of England)."—*Her Majesty's Declaration, prefacing the Articles of Religion in the Book of Common Prayer.*

THE CHRISTIAN MINISTRY.

Under the title of "The Ministry a Pleasant Work," there is a dissertation on the ministerial office, in the current number of the *Church Review*, which we cannot but regard as most mistaken, if not mischievous, in some of its views on the subject; and as it proceeds, we understand, from a section of the clergy, it is important to show how erroneous are the vicious impressions it appears calculated to produce. For the success of the divine mission of the Church must very materially depend, under God, upon the character of her priesthood, and if wrong ideas prevail as to their vocation and administration, the requisite efficiency can scarcely be expected.

Now, in the first place, when one remembers what is too much the unsatisfactory state of things in the Church—when one sees the lack of evidence there is on every hand, of spiritual life in her operations—how much the world has stamped its character upon her holiest objects—how great are the social hindrances to her most sacred functions—the very designation of "a pleasant work," as applied to that of the Christian Ministry, is itself suspicious. How is it pleasant? We know that religion, when rightly appreciated and conscientiously practised, is a pleasant thing. "Her ways are ways of pleasantness, and all her paths are peace." For she secureth unto all who reverently follow after her, that peace which passeth all understanding. "Godliness," says the Apostle, "is profitable unto all things, having the promise of the life that now is, and of that which is to come." And what more pleasant than such an assurance? Yet are we told of more than one man of God, that not until "after he had *patiently endured*, he obtained the promise." And again, the same Apostolic teaching says—"That ye be not slothful, but followers of them who through faith and patience inherit the promises." While we find more than one Apostolic injunction to an effect like this,—"Watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry." And it is necessary, in order to do this, to make a constant surrender of the will. "There is no rest," says Fenelon, "for those who would be truly devoted; *they must die daily*." So that the *pleasantness* in question is not that of ease, or rest, or self-indulgence, at any rate; but of toil, of exertion, of endurance, of affliction, which the world, at least, is not apt to think *pleasant*. Further, we are assured, that only "if we suffer, shall we also reign with him." Our Saviour Himself, too, we know, declared—"If any man will come after Me, let him deny himself, and take up his cross and follow Me." And it is solemnly declared at our Baptism, that we shall be required "manfully to fight under His banner." Such testimonies to a course of life the very opposite, often, of that which is generally, or at any rate popularly, understood by the term *pleasant*, might be multiplied almost indefinitely. And they apply to Christians at large. But how much more do they not hold as respects the clergy, who are set in the front ranks of the Christian conflict—who, "watching for souls as them that must give account," must be "instant in season and out of season"—who are especially called upon to "take the Prophets as an example of suffering affliction and of patience"—who are to expect to "endure grief, suffering wrongfully"—nay, who are "to count not their lives dear unto them, so that they may finish their course with joy, and the ministry which they have received of the Lord."

But, in the article we refer to, all this, which belongs so essentially to the Christian Ministry, is kept almost wholly out of view. It is made to appear a too "*pleasant* work" to involve any such self-denying, suffering considerations. A fatal mistake is committed at the very threshold of the question. A "call to the Ministry" is regarded as "the choice of a *profession*;" and it is therefore represented as that which is to be determined, not altogether by any spiritual, but very much by temporal motives. "We suggest, apart from other considerations," it is remarked, "that the question is not always so simple and well-defined as this argument"—the Apostolic argument—"supposes. Parents and friends have much influence in the matter; and their suggestions and advice deserve and do receive no little weight." Yes—if it is "the *choice* of a *profession*," this is all very true. But what says their Ordination? The first question asked of the candidate for Holy Orders, in the solemn ordinance, is as follows,—"Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of His glory, and the edifying of His people? To which the answer deliberately, and in the sight of God, returned is, "I trust so." And is it possible, that the motion of the Holy Ghost is to be dealt with as "*the choice of a profession?*" If He, the Holy Spirit, has moved the soul in such a matter, can even "parents and friends" come in and make it an office of worldly calculation, or convenience, or expediency? May it not be feared, that the words of our Lord are too apt to be forgotten—"He that loveth father or mother more than Me, is not worthy of Me."

And this false notion in the outset leads to others as the transaction proceeds. The estimate is carried on, as to its advantages and disadvantages, in a worldly, social, and family point of view. "We agree, then," it is observed, "that the clergy may well complain of neglect; as a body they feel the pressure of poverty; they have not the comfort and independence which the same men might find *in other vocations*." Again—"the privations of our Eastern clergy are sometimes temporary; as they advance in years, and build up their cause, and attach the people to them, their worldly circumstances improve, and their latter days are better than the first." Sometimes, it is admitted, the fault is in the man himself. "If a minister is unthrifty and careless, *if he marries a fair woman without discretion*, raises up a family of rude, boisterous, disagreeable children, he may expect to suffer; and the case would be the same in any situation he may elect." Further on the writer develops somewhat,—"We deem, then, that every candidate for the Ministry should make up his mind to endure *some* hardness, and to practise *some* self-denial; but if he be respectable in talent, and earnest in spirit, *he may hope presently to marry*, to support his family decently at least, and taking one year with another to live *in very tolerable comfort*." But all this is too much "of the earth, earthy"—and of the world, worldly; though we admit, that if it had been "the choice of *a profession*," rather than the motion of the Holy Ghost, it is quite in character with such a proceeding. Only, in that case, don't let us have the awful mockery gone through, before God and man, of solemnly declaring they were inwardly moved by the Holy Ghost to take upon them the sacred office, thus investing it with a thoroughly spiritual character, while all the while it is virtually but the carrying out of "*the choice of a profession*." All such considerations as those of "comfort and independence"—or any arising out of comparison with what "the same men might find *in other vocations*"—or of "attaching the people to them," that "their worldly circumstances may improve," and "their latter days be better than the first"—or of "*marrying a fair woman*," whether "without discretion" or with it—or of the "*some* hardness" to be endured, or the "*some* self-denial" to be practised—all this is to be regarded but as dust in the balance, when what ought to be—what, indeed, is professed to be—the solemn responsibilities of so spiritual an office enter so largely, if not wholly, into the question at issue. They have pledged themselves before Heaven, that they "have clearly determined by God's grace to give themselves wholly to this office, whereunto it hath pleased God to call them; so that, as much as lieth in them, they will apply themselves wholly to that one thing, and draw all their cares and studies that way; so that they will continually pray to God the Father for the heavenly assistance of the Holy Spirit, that by daily reading and weighing the Scriptures, they may wax riper and stronger in their ministry.[*] To this responsibility they are committed; and in the spirit of this obligation must their lives be fashioned—all mere personal and social considerations being made subordinate thereto. So that "neither marrying nor giving in marriage," whether of "fair women," or the reverse, full as such a step must too often be of hindrances to the faithful discharge of so solemn an engagement, ought ever to be yearned after.

Not that we would consign them to poverty, or privation, or even discomfort. God forbid! Only let not the Spirit that should animate their lives, be choked by "the cares of this world, and the deceitfulness of riches." "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Seek that kingdom *first*—seek it for yourselves, seek it for your flocks—ay, seek it for yourselves, even through your flocks,—for is it not written, "He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins?" The laity, on the other hand, if they give heed to the divine precept, "to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love *for their works' sake*," can never neglect them. The obligation that lies upon the laity to do all this, and to do it as a reality, attesting it by deeds, as well as professing it in words, is one that can never be disregarded without impugning their own sincerity, and incurring God's displeasure. "If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?" No—it cannot be that such a claim can ever be thought "a great matter" in the estimation of the conscientious Christian. "Let him that is taught in the Word," says the Apostle again, "minister unto him that teacheth, in all good things;" and to attest the solemnity of such an obligation in "him that is taught," he adds the awful warning, "Be not deceived; God is not mocked,"—as He would be, did we, as the objects of His servants' ministrations, refuse to minister to them in return of our worldly things—despising what the Lord Himself hath ordained, that "they who minister about holy things live of the sacrifice, and they who wait at the Altar are partakers with the Altar." And *there* it is,—there, at God's Holy Altar,—that we are called upon, in God's name, to remember whom it is that we are in duty bound to requite, and whose cause it is there is the perpetual obligation upon us to advance. The promise of Christ's presence with us in our solemn assemblies, it has been well observed, "has a reflex action in our co-operation with Him, according to the means with which He has decreed that His Church is to work." And, upon every principle of justice, the labourer is worthy of his hire,—most of all, that holy labourer, who is commissioned by Christ Himself to work for our eternal interests. What can fully repay such labour as this, when duly, faithfully, and effectually performed! Yes,—"they that take care of and feed the flock are to be fed with the milk of the flock. They that sow spiritual things are to reap a maintenance in temporal things. Whatever happens to the teachers of the Word, happens to the hearers. Let the pastor fall, and the sheep fall. Let the ministers of the Word be few, scanty, and inefficient, and then the people are scattered, and perish. Remove the head-stone of the corner, and the building totters. All depends on the laity, under God. If they sincerely believe that Jesus is here still with them, as He always has been; if they believe in their Church, as a Church, and that the promise of Christ's presence still holds good in that Church; they must show their faith—they must lift up their *voice* in prayer, their *hearts* in love, and their *hands* in action."[*]

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[*] Ordination Service.

GODLESS EDUCATION.

There has been unusual interest excited in this city, during the last few days, on the subject of what is called "popular education." Mr. George Sumner has, on two separate occasions, been delivering a lecture thereon to very crowded audiences; and the proceeding was invested with more than ordinary importance, by the circumstance of his being invited to do so by a requisition signed by several of our literary and even religious notabilities, on the ground of their desire to be enlightened on the interesting question. Our daily journals have represented it as a most imposing affair. From one of them we learn, that Mr. Sumner had recently returned from a tour of Europe, where he "appears to have been a close observer of the condition of things there, and has made the peculiar policy and domestic institutions of each nation his earnest study;"[†] while another describes the lecture itself as "the most eloquent and convincing appeal in behalf of popular instruction and education, that we have had the pleasure of listening to for many years;" and informs us, so great was the interest it created, that "the room was uncomfortably filled by an audience, which, to use the popular phrase, was more select than often gathers to listen to anything that is publicly announced."[‡]

Now, had all this European erudition of the lecturer, and his "eloquent and convincing appeal;" and all this popular anxiety in the audience, and their apparently responsive sympathy; been identified with any really right views of education, one could not but have rejoiced at it. But the very reverse seems unhappily to have been the case. The only principle which can constitute education a real blessing to a people appears to have been kept wholly out of view; and however close an observer Mr. Sumner may be thought to have been of "the condition of things" in Europe—however much he may be supposed to have made "the peculiar policy and domestic institutions of each nation his earnest study"—he has, if this lecture be any true epitome of the knowledge he has acquired, either but skimmed the surface of the matter, or wilfully excluded the vital element of the whole case.

"Religion," said Burke, "is the basis of civil society, and the source of all good, and of all comfort." "The noblest of all truths that we can investigate," said South, "is that of religion." "If you bring up your children," said Coleridge, "in a way which puts them out of sympathy with the religious feelings of the nation in which they live, the chances are, that they will ultimately turn out ruffians or fanatics, and one as likely as the other." The most eminent statesmen, divines, and philosophers of the old world all substantially concur in this. And the "Father of his Country" in this new world, whose vast resources are being developed at so extraordinary a rate, has left on record his testimony, that "whatever may be conceded to the influence of refined education on minds of a peculiar structure, reason and experience both forbid us to expect, that national morality can avail in exclusion of religious principle;" while Webster, another of our distinguished countrymen, more ambitious, and not less observant than Washington, has given his attestation to the fact, that not only is religion "a necessary and indispensable element in any great human character," but that the man who has it not, "is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away, far, far away from the purposes of his creation."

And yet does Mr. Sumner, called though he was to enlighten even the educated mind of our city, on the great question of national education—and of national education, too, as the sure foundation of public morals, and the certain security of a country's prosperity, and the great promoter of a people's happiness—appear to have excluded from its consideration all mention of religion, in any of its operations, or in any of its influences! How any one could be set down as "a close observer of the condition of things," in Europe especially, as respects such a question as education—how he could be thought to have "made the peculiar policy and domestic institutions of each nation his earnest study"—and yet have given no heed to that which works therein more potently than all else beside, is to us incomprehensible. As well might the players profess to perform the play of Hamlet, Prince of Denmark, with the character of Hamlet himself omitted.

Nor can this gross omission of what ought to be the prime motive-power, as it were, of every educational system that is to be effectual for the ends proposed, be justified on any plea of limitation in the treatment of his subject. On the contrary, the moral, the harmonizing, the Christianizing influences of education appear to have been put pre-eminently forward—those very influences which must depend, alike for their creation and their exertion, entirely on religion. "If there be," he is reported to have said, "any moral to the tale I have told, it may be summed up in a few words: Pay your school-tax without grumbling—it is the cheapest premium of insurance on your property. You are educating those who are to make laws for yourselves and your children; in this State you are educating those who are to elect your judges. Build more school-houses—they will spare you the building more jails." So that *his* education is intended to be such as will regenerate the human heart, as well as cultivate the human mind. And yet, he leaves out of it all that which alone can have the slightest chance of effecting such an object!

The hollowness of such views of education is thus palpable enough. But he demonstrated it still more fully before he was done. "Remember," he appears to have exclaimed, in conclusion, "that the experience of other countries shows that the development of free and extended education has been followed by public and private prosperity—that financial success and political tranquillity have blessed those lands which have recognized its importance. Remember that education without freedom is barren in its results—that freedom, without the education of the moral sentiments, runs into anarchy and despotism—and that Liberty, ever vigilant herself, demanding ceaseless vigilance in her votaries—Liberty will not linger long in those lands where her twin-sister, Knowledge, is neglected." Now, not only is this opposed to truth in its theory, but to fact in its experience; and it is utterly impossible that Mr. Sumner can have been "a close observer of the condition of things" in Europe, or have "made the peculiar policy and domestic institutions of each nation his earnest study"—or if he has, it has been with most erroneous results—if such are his conclusions. "Public and private prosperity," and "financial success," are not the evidences of moral improvement, whatever they may be of material progress. But to say that "political tranquillity has blessed those lands which have recognized its importance"—the importance, that is, of mere secular, which is practically godless education—is virtually to distort the plain matter of fact. Germany enjoys largely the benefits of such education; yet while in religion she is a nation of infidels and rationalists, in politics she has to be enthralled in order that any degree of tranquillity may be secured. France, again, which has made such amazing progress in literature, in science, and in art, and such advancement in all sorts of moral refinement, but where there has been no really religious element, how has she, ever and anon, "run into anarchy and despotism;" and how evident did it not become that her "political tranquillity" could only be preserved by the surrender of her liberty? The only veritable illustration of his case is Britain. But then *there*, there have been powerful *religious* influences at work in all her educational developments. Whether at her renowned Universities of Oxford and Cambridge, her great Public Schools of Eton, Harrow, Westminster, Winchester, Shrewsbury, or Rugby—her Grammar Schools for the middling, or her National Schools for the humbler classes—in one and all of these there is, more or less powerfully, in daily operation, that religious influence of which it has been truly said, that "a man devoid of it is like a horse without a bridle." They all teach that love of God which aggrandizes its object,—which "creates a clean heart, and renews a right spirit within us,"—and along with which comes forth faith, and following upon both is obedience. And thus, while as respects society here there is virtue and happiness, as regards society hereafter there is "an eternal weight of glory." For

> "Humble love,
> And not proud reason, keeps the door of heaven;
> Love finds admission where proud science fails."

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[*] Bennett.

[†] *N. Y. Herald.*

[‡] *N. Y. Daily Times.*

THOUGHTS ON CURRENT EVENTS.

There is just now some complaint, on both sides of the ocean, of a scarcity of news, that is, of events. The war in Kansas, which at one time seemed to threaten the integrity of the Union, is, at least for the present, over. The House of Representatives, to which the controversy seems to have been removed, does nothing but continue to exhibit itself as the prey of disgraceful factions, none of them strong enough to make the House do evil, but collectively strong enough to prevent it from doing anything, and reckless enough so to use their power. We have already expressed our thorough disgust at this state of things, and therefore need dwell no longer on so painful a subject.

In the dearth of events at home, we are driven to look abroad. There we find the public mind engrossed by rumours of negotiations for peace between Russia and the Allies. The two most important questions now pending before the world, are the duration of the present European war, and that of the American Union. To us—perhaps to the world—the latter is the most important of the two. But there is no present excitement on the subject; the demagogues and office-hunters who, in our country, usurp the names of politicians and statesmen, are occupied with speakerships and clerkships, and are letting the country drift—to use an expression which has become fashionable in England—to they know not where. They might as safely quarrel for the helm and the oars in a boat on the Niagara river, and be reconciled by the terrors of the rapids, just before they were precipitated over the cataract.

Yet, although the question of the American Union is that of the deepest interest to us, the other is not without its importance to Americans, as to the rest of the world. It is therefore with much interest, that we advert to the supposed negotiations of which we have just spoken. That some negotiations are in progress, seems to be generally believed; but on what terms, and with what prospect of success, no one but the members of the several Governments can know. As Churchmen, sympathizing with the English Church, we cannot but see that the war is a great hindrance to her progress, and not unlikely, should it continue, to be a greater. As Christians and lovers of our kind, we cannot but be anxious for the restoration of peace wherever it has been lost, and its preservation wherever it still exists. As Protestants, we cannot but regret that the war seems to be telling in favour of the progress of Romanism. In the minds of some of our friends, we are aware that this religious view is that which governs the whole question. This induces them to dislike the war. They did so from the beginning. We could never take this view, partly because we thought that there were reasons of a secular character, which made it necessary to take some risk of benefitting Rome, partly because we thought of another religious question, which our friends seem to have overlooked. Russia would have made Constantinople a step to Calcutta, which we suppose every one knows to be the secret of the interference of England. The day which terminates the English dominion in India would terminate the English missions there. How far the Russian Church is qualified to take the place of the Anglican, in the propagation of Christianity, seems to us a serious question to be considered in this connection. We thought, and still think, that Great Britain was right in undertaking the war; but we are of opinion, that the time has come at which, if she can, she ought to make peace.

The only terms upon which she can make peace must provide for the safety of Calcutta, and therefore of Constantinople. The difficulty is to find what sufficient securities Russia can be induced to give. Russia is a great power; and it would be vain to expect, that she will ever consent to quit that position. Moreover, we, who believe in the old fashioned doctrine of a balance of power, which has existed and been believed in ever since the days of Athens and Sparta, would be very sorry to see Russia anything less than a great power. Turkey is a weak state, and, whether in war or peace, must grow weaker every day. The problem is, how to protect the weak state against the strong. For Russia is and must be strong, and Turkey is and must be weak.

The solution of this question at present, in favour of England, is that of making the Black Sea merely a commercial sea, within which no nation shall be allowed to keep ships of war. In one respect, there is a striking resemblance between the Black Sea and Lake Erie. The shores of both are occupied by only two nations—for the possessions of the Circassians do not practically affect the matter, since they neither are, nor are like to be, a maritime power. On Lake Erie, there exists an arrangement which is practically like that prepared for the Black Sea. England and America have agreed to keep only a certain very small force on the waters of the lake. But the Black Sea differs from Lake Erie in one very important particular. Lake Erie is not accessible from the ocean; the Black Sea is.

Moreover, the Turks hold the control of the entrance, and will have the right of maintaining a navy in and beyond that entrance. This navy can at any moment be introduced into the Black Sea, and thus the Russian possessions on that sea would be at the mercy of the Turks. Russia would thus cease to be a strong power in the Black Sea, and Turkey would become one. The local invasion of superiority might, under some circumstances, be counterbalanced by the general strength of the naturally superior power; but in the present case there is no other point of contrast between them. We apprehend that Russia is not so reduced, and is not likely to be so reduced, as to be willing to agree to this arrangement. If she were so reduced, we have no idea that the treaty which she had been forced to make would be kept longer than until she felt herself able for another war. The English papers are as full now of Russian perfidy as the French used to be of *perfide Albion.* We do not believe that either Russia or England is more perfidious than other nations. But there are limits to our confidence in the faith of any nation, not excepting our own. We think that the history of the world shows that no nation observes a treaty which has been imposed upon it by force longer than till it can find the means of compelling its oppressor to release it from the obligation. Brennus may cast his sword into the scales in which the gold for the ransom of the capital is to be weighed; but it will remain there no longer than until Camillus arrives with fresh forces. Punic faith means the degree of fidelity which is shown by oppressed nations towards other nations which have made a harsh use of their victories over it. Unless, therefore, some other solution of the great problem can be found, we have not much hope of peace. Yet it is certain that both parties, looking at their substantial interests, must desire an end to the war. Moreover, the fall of Sebastopol has soothed the military pride of one party, and the capture of Kars that of the other. It is not, then, impossible that terms may be found which both parties will accept. For such a consummation our wishes cannot be too ardent, nor our prayers too devout.

We confess that our attention has been attracted to this subject by a very able article in the London *Guardian,* the views of which are very similar to those which we have for some time entertained, although we have, in this article, availed ourselves, in some degree, of the ideas of our English contemporary. The article to which we allude is in the interests of peace, and presses very earnestly the inexpediency of driving Russia to the wall, or of insisting on the scheme of excluding all men-of-war from the Black Sea.

Baltimore, January 19, 1856. H. D. E.

NOTES AND COMMENTS.

The Baptism of Unbelief.—Our Anabaptist contemporary of the *Chronicle,* with whom we have had a few words of discussion lately on this subject, still shirks the main question at issue; and, worse than this, he is now having recourse to abuse, in failure of argument. As he had said more than enough as to what Baptism *is not,* we asked him to show us what *it is;* and instead of answering our question, he calls us "Puseyite,"—charges us with "learned ignorance,"—and denies the witness of the Catholic Church—the very authority on whose evidence his own Sect, as every other body, has received the very Scriptures as the revealed Word of God. He "denies the authority of such a Board of Appeal to decide the question." Then why not deny the authority of the same Board of Appeal as regards the Canon of Scripture itself? He says that her system "makes Christ the object of faith, rather than the efficacy of water to cleanse from sin." Well, what Christian does not make Christ the object of faith? Certainly the "Puseyite" does. Christ is the great, the divine centre of his whole system, which is that of the Catholic Faith in Christ. But then it is Christ Himself who has taught that to be baptized, is to be "born again *of water and of the Spirit;*" which is itself a virtual acknowledgment of "the efficacy of water to cleanse from sin,"—the Spirit, of course, accompanying it. The term, "the laver of regeneration," is another expression of the same doctrine. But then comes the question of Infant Baptism. Can unconscious infants, they ask, be "born again of water and of the Spirit?" Why, Nicodemus did not see how he, not a child, but a man, could ever be "born again!" Yet our Saviour again, and still more emphatically, assured him that it must be so. "Verily, verily, I say unto thee, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Why, then, *of water,* if it has no efficacy? For our Lord does not say of the Spirit only, but "*of water and the Spirit.*" And the Apostles baptized *all* the converts and their "whole house"—parents and all their children; and the Primitive Church pursued the same course; and Infant Baptism has come down to us from them, as the invariable practice of the Catholic Church in all ages, unquestioned therein to this day. "From the Apostles," says Dr. Hook, "has come down the practice of baptizing infants." Our contemporary's ideas, therefore, are *ab initio* heretical. Their heterodoxy is furthermore seen when he says, that "Baptism is of no efficacy, as a duty, or in any sense, till Christ has been apprehended by faith, we have been renewed by the Holy Spirit, and 'believe with all our hearts.'" He here evidently confounds the very nature and object of Baptism. For it is not as a *duty,* but a *Sacrament,* that the Church has ever considered it efficacious; and how could it possibly have any efficacy, *but as a Sacrament,*—as that very thing which our contemporary, and such as he, will tell you that it is not! But after this additional reiteration of what Baptism *is not,* surely we may ask with redoubled reason to be told what *it is.*

Unitarianism Expounded.—Some of the so-called *orthodox* Sectarian prints are animadverting upon certain *heterodox* expositions of Unitarianism—that is, Socinianism—which are appearing in a Unitarian paper, from the pen of one of the luminaries of that heretical sect. It appears that, *inter alia,* the Socinian oracle gave this solution of the origin of the heresy in America:—"*The* reason," he says, "was simply and solely the failure of Orthodoxy to satisfy the hearts and minds of a large number of serious-minded and religious persons in New England." And an *orthodox* Sectarian organ—the *Evangelist*—thus remarks upon it,—"That is, Orthodoxy became Arminianism, and Arminianism became Unitarianism, to satisfy religious cravings. We should then, of course, expect a higher state of religious character, and nobler systems of divinity, too, among the Unitarians than among the Orthodox." Now there is a great moral lesson in this. The *orthodoxy* referred to, was a schism, or, rather, a collection of schisms, which had taken root in New England. It was an *ism*—or, they were *isms*—to begin with; and the degeneracy from one to the other was natural, perhaps inevitable. For when men throw off the authority of the Catholic Church, and give rein to their own private judgment, or rather individual conceits, what security is there that they will abide within the bounds of "orthodoxy." The principle of Sectarianism is an unstable and degenerating one. When once men adopt it, they are from that moment liable to be "tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." There is no anchor for their faith, "sure and steadfast." They have the Bible in their hands, it is true; but they claim the right of every man to interpret it for himself, and choose his religion accordingly; and there is just as good authority, upon such a principle, for one *ism* as another.

Kindred and Affinity as Prohibitions to Marriage.—The *Boston Transcript* thus flippantly treats the sacred subject of kindred and affinity as barriers to marriage:—

> A Good Hit.—The best thrust we have heard of against that ridiculous canon of certain ecclesiastical bodies, which unchurch a man if he marries the sister of a deceased wife, was given by a Scotch judge, who, in a case brought before him to test the legality of such a connection, remarked that he was surprised that none of the counsel had referred to Jacob marrying two sisters, and to the fact that our Saviour was descended from one of them.

What a depraved mind that man must have, who can apply such vulgar phrases as "A Good Hit," and "The Best Thrust," to such a subject as this! And what an argument to exult in! Why, the sons and daughters of Adam and Eve married one another; would this profane babbler argue from it, that we are now to marry our own sisters? Abraham's wife, Sarah, too, was his half-sister. "And yet, indeed, she is my sister!" are the Patriarch's own words; "she is the daughter of my father, but not the daughter of my mother, and she became my wife." But is this, either, a reason why men and women within so near a degree of consanguinity should now marry? So with regard to the prohibition, by the Church, of marriage by a man with his deceased wife's sister. There are certain degrees of kindred and affinity which have been decreed by the Church, as impediments to marriage, both by the law of nature and the revealed word of God; and the kindred and affinity of a deceased wife's sister to him who was the husband of that deceased person, comes within those prohibited degrees. The Canon prohibiting it, is one, not as the writer of the paragraph we have quoted states, of "*certain* ecclesiastical bodies," but of the Catholic Church,—the same body, in fact, which transmitted to us that "Canon of Scripture" which even the *Transcript,* we suppose, professes to regard as the Word of God. Yes,—the Bible itself, as all the religious bodies have received it, in common with the Church, has been ratified as such by a Canon of the Church, who, being the "witness and keeper of Holy Writ," has authority to decide what is and what is not inspired; and if the "Canon of Scripture" settled by her decision can be recognized and accepted by the Socinians, why not her Canon of Kindred and Affinity also? They both rest upon the same authority; and it is ridiculously inconsistent to receive the one, yet reject the other. The flippancy of these heretical *quidnuncs,* on religious questions, which they are too ignorant to comprehend, and too conceited to appreciate, is become so disgusting, that one's wonder is how a Christian public can have patience to tolerate it. Such sneers at sacred things do infinitely more religious mischief than Popery itself, with all its corruptions.

The Architecture of Churches and their Arrangement.—We are sorry to see the *Southern Churchman* identifying with this question perversions to Rome. Never was there a greater fallacy, than to suppose that to give due heed to the solemnities and proprieties of architecture and arrangement in our churches, is to foster a yearning after Popery, as is more than insinuated in the last issue of that journal. "Somehow," it is observed, "the two things go together. A church made to look as much like a mass-house as possible, soon brings its minister to prefer the mass-house itself. The tendencies of certain things are sure and fixed." As respects the Catholic principles of our own Church, the very reverse is the fact. In the first place, a church, in the erection and decoration of which ecclesiological principles have been allowed to hold sway, is certainly much less like a "a mass house" than a *mass house* is like a *meeting house.* It is a peculiarity of modern Romanism, that in the matter of Church architecture, ritualism, and adornment it seems to endeavour, as much as possible, to get rid of the old Catholic symbolism. And the "*tendencies of these things,*" if logically developed, would certainly lead anywhere else than to Rome, whose idea of art, as devoted to the Service of God in His Sanctuary, seems to satisfy itself with the most barefaced shams of lath and plaster, tinsel ornament, artificial flowers, &c. But besides all this, there is the opposite tendency of the puritanic aspect of churches in whose architecture and arrangement ecclesiological principles have been disregarded, which has often a far more powerful effect in disgusting, and thereby perverting to Rome, than may at first sight appear. In this respect, the remark is indeed true, that "the tendencies of certain things are sure and fixed." To produce a cold, dry, formalistic, puritanical system of so-called worship is the "sure and fixed" tendency of bare, inappropriate, conventicle-like, and ill-arranged churches. Let our contemporary only look around him, and say if it is not so in all directions.

Godliness in Congress.

The *Christian Intelligencer,* in alluding to an exhibition of levity, to call it by no graver term, as exhibited on a recent occasion, in the House of Representatives, at Washington, comments, with well-deserved severity, on the conduct of certain of the members, as reported in the following paragraph from a daily paper:—

> Mr. Florence desired to offer a resolution which would require immediate action. He desired that it should be read, so that it might be considered and acted upon after there had been a vote, if gentlemen desired it. He would read it. "To-morrow, the 25th instant, being Christmas"—[loud and prolonged laughter] "a day held in holy veneration by Christian men, as the advent of the Saviour of the world"—[renewed laughter] "and, beside, being regarded and kept as a holiday almost universally, it is ordered that, to enable all who desire to participate in the religious observances or secular festivities of the day, the members of the House of Representatives of the United States will not assemble again, after an adjournment to-day, until Thursday, the 27th inst., at meridian." [Loud cries of "No," "Call the roll," and laughter.]

Such were the circumstances of the case. And, as our contemporary very properly goes on to say:—

> Are we to infer from this, that those men in high stations are such bold despisers of revealed truth, that they laugh out from their high places at the thought of the "Saviour of the world?" And this in face of the tens of thousands who, under the legislation of these very men, and for whom and by whom they rule, believe in the Son of God by testimony as their basis, to disbelieve which demands a thousand times more intellectual faith than to believe. He must work hard and have a large amount of credulity, who can ignore the evidences of Christianity. We surely doubt if our laughing legislators know much about evidences, either internal or external. It is in the power of evil hearts to rebut the very sight of the eyes, to say nothing of heaped up testimony, to which mighty men have done the highest reverence with the lowliest humility.
>
> To what other conclusion, then, can one come, than that they who are deputed to make the laws for a Christian people, are men who, in that most responsible capacity at least, live and act "without God in the world?"

House and School of Industry.—We have received a copy of the Fifth Annual Report of the New York House and School of Industry, No. 100 West 16th street, and are gratified to find that its usefulness is daily becoming more extended. This is perhaps one of the most laudable as well as efficient establishments of the kind that we know of, and is richly deserving of the interest and substantial support that have been bestowed upon it in the most influential quarters; and it is most creditable to the Christian women of New York, whose names appear as co-workers in and well-wishers to this good work. To adopt the language of the Report, "the design of the Institution is to afford to infirm and destitute females employment in needle-work, at such a rate of remuneration as may enable them to exist. This employment is given, according to circumstances, either at the residences of the applicants or at the House of Industry, where, also, instruction in sewing is given to such as need it. Aid to such as may find more suitable employment at service, is studiously avoided. A Sewing School for the young, also, is maintained at the establishment—open, on Wednesdays, from 3 in the afternoon until dark, and on Saturdays, from 9 until 12. The charity extends over the entire city, to those of every religious denomination. And as the charity depends to a great extent on the support of the public, it must, of necessity, be extended or contracted in its operations as that support is given or withheld."

Mortality in Large Cities.—The mortality statistics of four large cities, for the last year, present the following results:—

	Total number of deaths.
New York	23,107
Philadelphia	10,686
Baltimore	5,475
Boston	4,075

The African Mission.—We have received from the Secretary and General Agent of the Committee on Foreign Missions "A Memorial of the Native Ministers and Teachers of the Protestant Episcopal Mission, Cape Palmas, to the Church in the United States." The substance of this memorial is most animating and encouraging; and it is with a view of putting the Church, as speedily as possible, in possession of these welcome tidings, that the present communication has been printed. We regret very much that the size of the pamphlet, as well as the late hour at which it has been received, will prevent us from inserting it this week. Several other papers of this interesting series, we understand, are in the course of preparation for the press.

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Literature.

The History of England from the Accession of James II. By Thomas Babington Macaulay. Volumes III. and IV. New York: Harper & Brothers.

Macaulay's History had already furnished a modern instance of the unfitness of political partizans to undertake that most important department of literature. Beautiful writing he has shown his capacity to furnish, in history, as in anything else; and if history were to be estimated by the racy pleasantries of its relation, or the intellectual entertainment it affords, or the elegance of diction in which it is clothed, or the classic model after which it is composed, then would these volumes be indeed not only unexceptionable but invaluable. But history, as such, decked out with what literary graces it may, is worthless without truth, to which everything must be sacrificed in order that what is related may be veritable and reliable. And if it is not veritable and reliable, then assuredly is it no better than sounding brass or a tinkling cymbal. For history is not romance. There may be, there often is, in history a great deal that is romantic. But then this must belong to truth, not to fiction. Truth must pervade it throughout. And it must be the whole truth, and nothing but the truth. That is to say, the whole aspect of the times whose annals are recorded—the whole character of the public men, their transactions, and the events in which they are involved, and the objects which they appear to have in view, and the motives by which they seem to be actuated—all must be presented in a light that is strictly conformable to truth.

> "All truth is precious, if not all divine."

And historical truth, so far from being any exception, is one of those very kinds of truth which are most precious of all. Locke calls it, "the measure of knowledge, and the business of the understanding." And so, undoubtedly, it is.

But it is not abstract truth merely that is to be adhered to in history. The whole case presented must be true,—true in its details, but also true in its implications. The aspect of the truth may be changed by the garb in which it is clothed: it may be so heightened or so lowered, so softened or so soured, as to be made to appear the very opposite of what it ought to be. Then there are so many ways by which this can be done, and into which it is so easy, so natural to fall. There is, it has been well observed, "partiality warping everything to its own purpose; censoriousness, unable to discern a bright part in certain characters; self-conceit, averse to discern the real motives of acting; melancholy, augurating always for the worst,"—and so on. All or any of this will operate in the perversion of the truth. Whether by the *suggestio falsi* or the *suppressio veri*, the integrity of truth is vitiated. And of all public writers who yield to such temptations as these—and they beset all more or less—none do, and none perpetuate so much mischief as they who undertake to write history.

And Macaulay, unhappily, is one of these,—unhappily for the sake of truth itself; but more especially so, inasmuch as, so captivating is his style of writing, that he has a peculiar and an extraordinary power of making it mischievous. He is not only a man of strong political predilections and prejudices, but his manner of life, as a politician, and as a professional man, has been such as not only to intensify his partialities, but to make it habitual to appropriate them. In political life a Scotch Whig, he was trained up to assert and defend a particular set of principles, anything running counter to which he became accustomed not only to dislike, but to resent; while in professional life, a lawyer at the bar, he was by necessity an adept in all the arts of making "the worse appear the better reason." It cannot be wondered at, then, that for such an one to write the history of the Stuarts, should be to produce a tissue of invectives against them and all that belonged to them, which must go to constitute a representation of their whole regal career as one that was intensely and irredeemably vicious.

There is another consideration. The question of the Church of necessity enters largely into such a history; for it was religion that lost the Stuarts the British Crown. Now the Whigs, as a party, had no affection, and little respect for the Church. And no wonder, if what Dr. Johnson said be true, that "the Devil was the first Whig." But be this as it may, the Whigs have always had a spite against the Church. Their tool they have always been glad of every opportunity of making her—from the Danbys, Halifaxes, Nottinghams, and Shrewsburys in the government of William and Mary, to the Russells, Greys, Lansdownes, and Palmerstons of that of Queen Victoria; yet they have hated her all the while, and inflicted upon her "heavy blows and great discouragements" whenever they could. Mr. Macaulay, however, is not only a Whig, but a Presbyterian; so that he has a two-edged animosity in operation in his breast; and assuredly he has not restrained it here, as a historian, any more than he did in the contests of his party as a politician. This being the case, it is not surprising, since his partiality, even as a writer of history, could not be restrained, that all his sympathy should be with William, the deposer of the House of Stuart from the sovereignty of England. It may be remarked, *imprimis*, that the Whigs and the Low Church party of England have ever been kindred spirits. There is a congenial principle of disaffection to the authority that would restrain them, whether civil or ecclesiastical. The line, Macaulay tells us, which separated the Low Church party from the High Church, "deviated very little from the line which separated the Whigs and the Tories." So that, as a natural consequence, in the first Parliament of William, "in the House of Commons which had been elected when the Whigs were triumphant, the Low Church party greatly preponderated." And, of course, throughout the kingdom, that party had the sympathies of all the Sects, and especially of the Presbyterians. This is illustrated in the history of the whole case of the revolution of 1688. "The head of the Low Church party," it is here acknowledged, "was the king. He had been bred a Presbyterian; he was, from rational conviction, a Latitudinarian; and personal ambition, as well as higher motives, prompted him to act as mediator among Protestant Sects. He was bent on effecting three great reforms in the laws touching ecclesiastical matters. His first object was to obtain for dissenters permission to celebrate their worship in freedom and security. His second object was to make such changes in the Anglican ritual and polity as, without offending those to whom that ritual and polity were dear, might conciliate the moderate nonconformists. His third object was to throw open civil offices to Protestants without distinction of sect. All his three objects were good; but the first only was at that time attainable. He came too late for the second, and too early for the third." Again, with respect to the character of him who was to be the first intruder into a vacant see—intruder, because as yet, at any rate, there was no legitimate authority—"Unhappily the name of Burnet was odious to the great majority of the Anglican Priesthood, though, as respected doctrine, he by no means belonged to the extreme section of the Latitudinarian spirit." Of course he must have been Latitudinarian enough since he was thus "popularly regarded." But this was the way the Church was treated, and ever since, in fact, has been more or less treated, as a tool of the State. Now, surely, this was a state of things under which no sincere Churchman could be at ease. What! Not only to forswear the *jure divino*, which they had been taught to regard as an inviolable principle of their religion and their Church, and along with it to violate the oath of allegiance, but to see assuming the position of "Supreme Governor of the Church," one "bred a Presbyterian;" and "from *rational* conviction a Latitudinarian,"—was it in human nature to endure with complacency such an invasion of all that was, in their souls' estimation, holy, just, and good, as this amounted to? Could Mr. Macaulay himself have done so, had nature and his stars but made him a Tory and a Churchman, instead of a Whig and a Presbyterian?

Doubtless it is the province of the historian, not only to discourse but to moralize on such subjects; for they belong to history, and its philosophy as well as its morality demands their consideration. But the duty is to do this, not as a one-sided special pleader at the bar, but as an upright and impartial judge on the bench. And this is just the duty which Macaulay has most deplorably failed in. *Veritatis simplex oratio est.* And remembering this, it cannot but excite one's suspicion—were there nothing else—to see how apt he is to avail himself of meretricious decoration to corrupt the simplicity of truth, and veil its true character. His picture of the distracted state of the Church in William and Mary's reign is drawn, not so much from the reality of the case, as from the partiality of his own views. Sancroft was deposed from the Primacy, because he was too honest to pretend, that one "bred a Presbyterian," and "from rational conviction a Latitudinarian," was a fit and proper person to be thrust into the office of the Church's supreme governor, and to claim a violation of his oath of allegiance to him whom he conscientiously regarded as his rightful sovereign. Great allowance ought to be made for the conduct of a prelate bent on being faithful to his King, his Church, and his God, in such a conjuncture,—to his King as far as he could, under the difficulties of the case; but to his Church and his God, under any circumstances and at all risks. Yet is there not only no sympathy evinced with this "good man struggling with the storms of fate," but the very worst of what, in his distraction, the unhappy Archbishop did is brought prominently forward to his prejudice, and the good traits of his character are all cast into the shade, or perverted, or ignored. He does some small measure of justice to Bishop Ken, because he yielded for peace' sake, what the other stood out against on principle. "Our deprivation," such was the reasoning of Ken, "is, in the sight of God, a nullity. We are, and shall be, till we die or resign, the true bishops of our sees. Those who assumed our titles and functions will incur the guilt of schism. But with us, if we act as becomes us, the schism will die; and in the next generation the unity of the Church will be restored." This was all very commendable in the amiable Ken, as he sincerely thought such a course the least of two evils. But Sancroft, with equal sincerity, regarded it as a sacred duty to be faithful to those solemn obligations which no mere expediency, no pretext of peace, he considered, could ever annul. And so, in Mr. Macaulay's estimation, the grieved, and mortified, and exasperated Archbishop was "a narrow-minded and peevish old man," whose great object was "to tear in pieces the Church of which he had been the chief minister." And here, let us remark by the way, is the great mistake—the wilful mistake, may it not, without being uncharitable, be considered?—the mistake, we mean, of confounding the Church, as a divine institution, with what they were setting up for it as a State Establishment. Sancroft saw the Church, "of which he had been the chief minister," thus degraded, thus profaned; and as he could not in his conscience be a party to it, they thrust him out of the sacred office which he held as her Primate. He was superseded in that post to which God's Providence had called him—deprived of all its prerogatives, despoiled of all its possessions—his spirit crushed, his heart broken, that which he held most dear on earth torn away from him, and trampled under foot; and yet does Mr. Macaulay coolly declare, that "he had as little to complain of as any man whom a revolution has ever hurled down from an exalted station!"—and this, simply because he had a small patrimonial estate, and that "he retired to his hereditary abode, and passed the rest of his life in brooding over his wrongs!"

These are fair specimens of the way in which this writer of history has exemplified Lucian's precept, to "sacrifice everything to truth!" We cannot, at present, go further into the demerits of the work, which, as one of *history*, are assuredly neither small nor few. We can only add, that there is quite enough in the present paralysed and perverted condition of the Church of England to show how "wisdom is justified of her children:" *worldly wisdom*, we of course mean; that wisdom on which the sacrifice of the Church's divine rights, and her vital interests, was then grounded, and justified, and the blighting influences of which on the national religion and social happiness of England are felt to this day.

Life of George Washington. By Washington Irving. In Three Volumes. Vols. I. and II. New York: Putnam & Co.

In estimating the value of this work, purporting to be the life of George Washington, it appears necessary to us to inquire how far the author is gifted with the capacity to execute such an undertaking, so far as this is determined by any indications afforded in previous writings and by what is here done, as compared with the nature and character of the subject as related, not to any individual ideal however elevated, but to that position which history assigns, and which succeeding ages, in the approbation of all great and good men, are destined to ratify. Evidently, a biography of the Father of his country is not to be executed by mere reliance on artistic conditions; none will deny that its perfection must even involve the subjection of certain of those qualities for which Irving is peculiarly distinguished, and with their subjection, a vital change in that combination by which he has realized a national fame. In such a work, therefore, contrasts are not wholly to be attained by contrasts of position, nor the true portraiture by mere happy and luminous expressions. Irving's desire has unquestionably been to give the most faithful life extant; and without disparaging his acknowledged power of delineation in all relating to the conventional or incidental, enabling him to clothe with human interest the most remote or ordinary topic, we may yet deny him the qualification to be the biographer of a man who, as the inspired foreshadower of the wants and necessities of humanity, directing, and by his prescient knowledge and internal strength executing, as it were, the Revolution, gave unity to the incongruous and variant principles in which it originated, and means of triumph to those vague and undefined aspirations which succeeded the mere desire of redress for local grievances.

We are far from indifferent to the merits of our best writer, he who, beyond any other man, has given character and nationality to American literature, rendering it unique in its wild freedom, its fresh and buoyant romance—grace mingled with pathos, and enthusiasm of spirit with keen observance of the social phases of life; but what if with this high and unequalled praise, he shall be found wanting in his appreciation of those characteristics by which Washington stands individualized in bold relief against the vicissitudes of the past, and his skill prove at fault in the depicting a character that in itself allows of no conventional estimate? Washington neither depends for his individual greatness on the greatness of the epoch, or the magnitude of his success, or any estimate of social influence as these may be conceived to have affected him; to discern him is to discern that centralizing relation which he held to all the elements of action arrayed for contest, by which he continued superior to all the exigencies of his position, prepared for any reverse by the concealed potency of that individual influence ever meted according to the occasion that demanded it. There is one predominant quality in Irving which of itself might seem to assign him this self-appointed task—the love of home and country, which in him is so spiritualized as to constitute a portion of his own existence, entering into all his emotions, and even shaping his ideal fancies. Yet withal, this exists with him only as the finest and highest social sentiment; and a social estimate is not that by which Washington is to be individualized in the greatness of his character; for with all the charms it lends to expression, it gives at best only mannerism; aside from pictorial and luminous words, there will be no living expression, no characteristic embodiment; greatness will be made to depend on, or to grow out of incidents, leaving nothing behind them, as soon as recited, but the echo of a name. The writings of Irving may in vain be searched for qualities more appropriate to the task on hand, or for proof of that structure of mind its fit execution would involve. In "Tales of the Alhambra," we have revelled in an almost Eastern wealth of imagination, subdued to the requisitions of art; in "Astoria," with its fresh and vivid scenery, we have read the details of American literature, and shared in the spirit so far as we discerned its motive; in the "Book of the Hudson," historic recollections and existing features are skilfully combined with exquisite sentiment; "Columbus and his Companions" engage, by their faith, and doubts, and struggles, and ceaseless vicissitudes, and unrecompensed toil, those human sympathies which, for a provided purpose, Irving can so well involve; in "Bracebridge Hall," the social depictor is at once at home in the rustic cottage as with hard-riding, fox-hunting lords and squires, and discerns at a glance the relations between landlord and tenant, whilst, with keen love of nature, he notes for after revery the rookeries, and green lanes, and waving meadows, and shadowy woodlands of "merry England," and with yearning for the marvellous, takes up with haunted houses, and strange legends, and dim traditions, always coming back to present life; his "History of New York," for its quaint humour, and graphic contrast, and whimsical depictures, sometimes boisterous, sometimes humorously dry and curt, will live as long as the race of Knickerbockers; "Mahomet and his Successors" are depicted with brilliancy and force, so far as the means discovered to be employed are great and powerful, and spiritual and temporal prerogatives are asserted by new conquests and accessions; for depending on incidental circumstances for the disclosure of elements of character, Irving, unconsciously, and with honest intent, judges men by their successes, giving no plenary indulgence for reverses. Other works than those specified, including his "Tales of a Traveller," "Tour on the Rocky Mountains," and the "Crayon Miscellany," exhibit in every possible phase those qualities with which he is so peculiarly gifted; but with all the delight his productions afford, and the extent to which they affect the heart, affording means of relief to that superabundant enthusiasm in the popular mind, which, unable to shape itself to any religious sentiment, craves for this satisfaction, we in vain search them for evidence of any ability to discriminate character, to judge a man by his inherent worth. So far as Irving's qualities are illustrated in this, his latest production, we have graphic topical description, vivid delineation of action as it passes, with the record of social influences as these may be surmised to have affected his subject.

But Irving never rises above incident, and instead of being inspired by the *man* as a great artificer in the hands of God to realize a republic, he has looked for inspiration to events and circumstances, to the extent even of searching out, with no mean pains, the motives and conduct of men to whom the Commander-in-Chief entrusted the execution of any of his plans, as though Washington's greatness consisted in being a mere tactitian, after an approved military code, and the issue had been dependent on any march or countermarch; whereas it was the very certainty of this issue, by virtue of Washington's inspired capacities, that alone presents him in his proportioned grandeur. There is no spectacle more lamentable than that of an able writer undertaking a work he cannot perfect. So unapproachable in all other departments of his choice, Irving becomes trivial and uniformly unjust, in assigning character to nations or to men holding relation to the Revolution,—John Bull being sent off to a chop-house by the gate of Paradise, and Lee, the ablest General of the Revolution as respects disciplined prowess, being charged with unworthy motives in any delay to comply with the orders of the Commander-in-Chief, as though the rapidity with which masses of troops were moved, and the quickness with which blows were given, were the first qualities demanded,—as though the action of Lee, who chiefly depended on distraction of the enemy and division of his forces for the more effective execution, were not controlled by military considerations,—Washington, indeed, being the only man superior to all incidental exigencies, by his foreknowledge of the decisive issue, added to the spirit of reliant dependance and courage which he infused into the common soldier, himself the soul of every movement in council as in war, all looking up to him as to an infallible guide and assured protector. Lee's declaration that, on a personal interview with Washington, he would explain everything, is italicised with full marks of suspicion. How far superior to this invidious portrayal, to give to Washington an undue, because false position, would have been the exhibition of the contrast existing in the character of the men,—Lee, recognizing no elements of action not approved in the schools, or illustrated by experience; Washington, in the reliant capacity of controlling the most refractory elements, bending everything to his purpose, by the might of his inspiration. Aiming for effects, our author has thus missed, even in an artistic view, the greatest. We are aware the work is not completed, but such important periods have been already dismissed as fully to justify our comments. So much does Irving depend for conception of character on fortuitous circumstances, that two whole pages are given to Lee on a mere matter of punctilio. Other men, in other ways, are suppressed for a like purpose. We confess, we do not like to see those who fought to realize our freedom, aspersed for the sake of satisfying artistic conditions. Without establishing artificial differences, Irving would not maintain the most superficial distinctions, and never realize even his own ideal. To exalt this, qualities are arrogated even which Washington never possessed—such as "the control of legislative bodies," and which, had he possessed, would have derogated from his character; and in place of his clear and conscientious judgment and marvellous executive ability,—proceeding by no rules of art, created by no previous and corresponding experience, or matured by the contemplation of any analogy provided by history,—presented him only as a party manœuvrer, dependent on the lowest order of combination.

If it be answered, that Irving did not undertake to write the history of the Revolution, that an expose of its principles, a philosophic exegesis of its conception and development, was not his office, we have to answer that we do not ask for philosophy, but for what Washington was. Throughout, indeed, he seeks to enforce an impression of unaffected admiration, and if Washington had been merely a social character, none could so well have delineated him. We allow that a vast number of epithets have been assigned to Washington, the author drawing for these even on foreign writers; but had Washington had no greater capacity than that here evidenced, we can hardly regard him as higher than the incidents of which he was the soul and front, instead as the Father of his country, yearning to realize what he conceived to be the higher aim of the people's struggle, to lay the foundation of national and of individual greatness, and becoming, in the end, for all nations of men, the great exemplar of the rights of humanity. The *man* is neither individualized nor personified. The life of Marion, in his small and circumscribed sphere, has more of soul interest than these two ponderous volumes, in which locale and incident are presented with such incomparable artistic skill. But was it by such *incident* that Washington was formed? Was it by *sentiment* that he became a great arbiter in human affairs? What made him great? The result, or the inspired capacity to produce that result? The talent for recording incident, no matter how graphic, and of delineating conventional position, is not the capacity to describe the soul and the heart of a providential man. Washington, in whose life a nation found its existence, and our common humanity its vindication, admits not of a mere artistic measurement; art must be rendered subsidary, or the failure will be the more utter, from the very eminence of the qualities invoked; and with nothing individualized, instead of a character in bold relief for after times, disassociated from all its accessories, and standing in his own proportioned grandeur, Washington and his ragged regiments will fade from view like the dread Dulcarnon and his fabled hosts. How much has not Washington Irving had to restrain—how much of the love of the marvellous and the romantic—how much of the promptings of that intuition that would lead him to revery and passive reflection, rather than severe and critical comment, and discovery of those shades of character which are not to be found in the acts of men, in executing this one biography—slowly eking out prosaic facts from faded Revolutionary documents, to be illumined and embalmed by those pictured words by which he invests with a charm even commonplace expressions! Washington Irving is an overburdened spirit of sentiment, manifesting itself not only by peculiarities of expression, but by peculiar principles of social life, which he so well does, giving to his writings elements of duration, because involving everlasting conditions, and so rendering them pleasing alike to old and young. The love of country and of home which all men possess, blended with such burdened spirits, fastens itself on our warmest affection. We shall humbly endeavour, in our next issue, to present the character of Washington as determined by the conditions of history, and the exigencies of humanity.

The Prince of the House of David; or, Three Years in the Holy City. In a Series of Letters. "Edited" by Professor John H. Ingraham. New York: Daniel & Co.

These letters purport to come from an actual Jewish personage, an Alexandrian maiden, who appears in the frontispiece, if we mistake not, as one of Byron's beauties, as engraved by Finden. This fictitious character composes letters that are made the medium of conveying such impressions as are conceived to have been conveyed to an eye witness by the scenes and incidents in the life of Jesus of Nazareth. The Introduction, which has been separately circulated as an advertisement, might very easily convey the idea, however improbable in itself, that the letters were genuine; and even the title page aids this by the term "edited." The author has assuredly failed of his purpose, if that be, as he assures us, "to tempt the daughters of Israel to read what he wrote, and receive and be convinced of the arguments and proofs of the divinity of Christ as here presented;" for the slightest shade of apparent imposition is fatal to conviction; and, indeed, what is there here to convict one in the reiteration of signs and wonders, to which no vague imaginings of accessory incidents can give any true force? We do not like the familiarity this eye witness involves—a witness that, if true, could add no emphasis to acts in the life of Jesus, and extending here even to a description of the phenomenal process of each miracle. "We collected the bread and fishes, and I, myself, laid them upon a rock before Jesus. He then said to us, 'Command the multitude to sit down on the grass.' And when they were all seated he took the five loaves, and laying his hands upon them and upon the two fishes, he looked up to heaven and blessed them; and then breaking them into fragments, he gave them to us his disciples, and bade us to distribute to the people. As often as we would return for more, we found the loaves and the fishes undiminished, and I saw with wonder how when he would break off a piece of one of the fishes, or of a loaf, the same part would immediately be seen thereon as if it had not been separated."

Dependence for effect appears mainly placed on dramatic action. Altogether, the work, in compelling the assumption of a false artistic position, allows no freedom or truth of execution. It should have involved, at the least, a knowledge of Jewish modes of thinking, and been conducted with more reliance on the customs and manners of the Jews of Asia, and which are so extensively illustrated in German writers. Little of natural scenery gives background to action passing in unseemly haste. It bears the aspect throughout of being an attempted improvement on scriptural diction, and for the reasons stated, we can hardly select a passage giving us full satisfaction. The following is the description of Lazarus, Mary, and Martha:—

> It was a plain and humble dwelling, before which Rabbi Amos assisted me to alight; but there was an air of sweet domestic repose about it that at once came home to my heart, and made me love the place, even before I had seen the inmates, who had come out to receive, and gone in with my cousin; but on hearing of my arrival, there came out a fair young girl of twenty-two, with the most amiable expression of affectionate welcome; and, approaching me with mingled respect and love, she embraced me, while Rabbi Amos pronounced our names to each other. I felt immediately as if I were in a sister's arms, and that I should love her always. Next came forth a young man of about thirty years of age, with a countenance of an exceedingly interesting expression, full of intellect and good will. He was pale and habitually thoughtful, but a fine friendly light beamed in his dark, handsome eyes, as he extended his hand to welcome me. You have already had a full description of him, and of his character, in one of my former letters, and need not be told that it was the son of your friend. At the threshold, Martha, the eldest sister, met me, but with more ceremony, and made an apology for receiving into so lowly a dwelling the rich heiress of Alexandria, as she termed me; but I embraced her so affectionately, that this feeling passed away instantly. I was much struck with this whole family. Each member of it possessed attractions of a peculiar kind; and in all three I seemed to have found two sisters and a brother. Martha busied herself at once to prepare refreshments for us, and soon set before us a frugal but agreeable repast, more than we desired; for we all insisted that we needed nothing, as we had not been long in the saddle. Mary, in the meanwhile, and Lazarus, sat on either side of me, and asked me many questions about Alexandria, and particularly if I had ever seen their father's tomb. And when I told them, that at my father's request I had kept the flowers fresh about it, they both pressed my hands and thanked me so gratefully, that tears in my own eyes answered to the tears in theirs.
>
> How shall I describe to you the loveliness of the person of Mary, and yet not so much the perfection of feature as the soul which animates them, and lends them a charm that I cannot adequately convey to you? Her eyes are of that remarkable colour so seldom seen among our people, and when it is, is of a richer and more cerulean tone than is found in the azure-eyed natives of the North. They are as blue as the skies of Judea, and yet possess all the starry, torrid splendour of the eyes of the Hebrew maids. Her hair, which is a soft, golden brown, is worn knotted in wavy masses about her superbly moulded neck. Her air is serene and confiding, and she has so little art that she lets you read all the secrets of her pure soul in the summer heaven of the sweet eyes I have spoken of. There is an indescribable pensiveness about her that is most touching, and at the same time pleasing.
>
> Martha, the oldest, is of a more lively disposition, yet more commanding in her aspect, being taller, and almost queenly. Her eyes and hair are jet black; the former mild and beaming with intelligence, like those of her brother Lazarus, whom she resembles. She has a winning voice and manner that leads you to feel strong confidence in her friendship. She seemed to take the whole management of our entertainment upon herself, which the quieter Mary left to her, as if a matter of course, preferring rather to talk with me about the land of Egypt, where our fathers were so long in bondage, and about which all our young people in Judea have such awful ideas. Mary asked me if I was not afraid to dwell there? if I ever saw the tomb of the Pharaohs? and if the seventy pyramids of the Nilus were not the work of our forefathers? Lazarus conversed chiefly with Rabbi Amos, who questioned him with much interest about the prophet John of the wilderness, to whom, you will remember, I wrote you Lazarus had paid a visit. After our repast, Martha showed me three beautiful bands of embroidery, which she was working for the new veil of the Temple to be put up next year; for the sisters live by working needle-work for the Temple, and Lazarus makes copies of the Law and Psalms for the priests. He showed me his copying-table, and the rolls upon it, some partly done, some quite complete. He also showed me a copy of the book of Isaiah, which he had just finished, and which had occupied him one hundred and seven days. It was exquisitely executed. Another incomplete copy was thrown aside, and was destined to be burned, because he had made a mistake in forming one letter; for if an *iota* be added too much the work is condemned and burned, so strict are the priests that perfect and immaculate copies of the Law, and none others, shall exist. Mary, also, showed me a beautifully embroidered foot-tablet, which the wife of Pilate, when she was last from Cæsarea, ordered for herself.

We differ from the author in his opinion stated in the Preface, that "there can be no charge of irreverence where none is intended." The Jewish mind, indeed, will not recognize spiritual action except in material form; but this was far from justifying a representation based on such form. The author might undoubtedly apply his powers far more effectively in other and more congenial directions; herein the highest triumph must consist in the skill with which the impersonations of his ideas are presented and wrought out.

Notes on Central America. With Original Maps and Illustrations. By E. G. Squier. New York: Harper & Brothers.

This book recommends itself, the name of Mr. Squier stamping the facts collated with an official character. These facts concern the geography, topography, climate, population, resources and production of the States composing this region, the result of personal observation and investigation of all approachable authorities. The ideas entertained and efforts formerly made to effect a communication between the two oceans, as recorded by old writers, occasion the introduction of several passages of great interest, and occasion wonder that in later times the practicability of the communication should have been made a matter of discussion and doubt, more frequently of denial.

> "It was intended," says Juarros, the historian of Guatemala, "by means of this place, (the city of Comayagua) to obtain *an easy communication between the Atlantic and Pacific*; its situation, being about half way between Puerto Caballos and the Bay of Fonseca, would render it a convenient intermediate depot. The climate being healthy and the soil fertile, much of the sickness and waste of human life would be prevented, and many of the fatigues and privations avoided that were usually experienced in the journey from Nombre de Dios (Chagres) to Panama."

How far the ambitious scheming of statesmen and the policy of states has tended to interfere with the development of these regions, is thus illustrated in the case of Honduras:—

> The entire industry of Honduras, it must be confessed, is

at a very low ebb. This has been the natural consequence of the condition of the country, both before and after its independence, not less than of the composition of its people. The narrow colonial system of Spain had the effect to keep many of her American possessions, and especially Central America, entirely excluded from intercourse with the rest of the world. None of the improvements in the arts or in agriculture, which elsewhere were effecting gradual but total revolutions in the industry of nations, were permitted to reach that country. Trade was monopolized by the crown, which equally undertook to regulate the amount of production of the various articles for which these colonies were distinguished. A single example will illustrate the extent to which this jealous and oppressive policy was carried. Early in the eighteenth century, the cultivation of the grape had been introduced upon the northern coast of Honduras with so much success and promise as to attract the attention of the government of Spain, and lead it to fear that the colony might ultimately come to rival the mother country in the production of wine. Orders were consequently issued to the officers of the crown to destroy the vines, which orders were carried into execution. Since that period no farther attempts have been made to introduce the grape, but no doubt exists of the fact that it might be produced in the greatest abundance, and become an element of wealth to the state. The internal troubles which followed the independence have left the country no opportunity to repair the errors of the previous colonial system, which had so effectually suppressed its industry, and prevented the development of its resources. These commotions deterred foreign enterprise from taking that direction, while they equally debarred the people themselves from making an effective use of the limited means at their own command for their own improvement.

This may be taken as the history of one and all. Graphic sketches are given of the people and their occupations. This of the mahogany-cutter:—

> Of all the occupations known to man, that of the mahogany-cutter is perhaps the wildest in its nature, and yet among the most systematic in its arrangements. When the cutter has fixed upon the valley of some river as the field of his operations, he makes a depot for storing provisions, and for securing and embarking the wood. Here he maintains a little fleet of *pitpans* for carrying supplies and keeping up relations with the "works" proper, the sites of which are determined chiefly by the abundance of trees, their accessibility, and the means that exist for feeding the cattle which it is necessary to use in "trucking" the wood. To these points it is often necessary to drive the oxen through thick and untracked forests, and to carry the chains and trucks, by means of small boats, against strong currents, or over shallows and rapids, which are only surmounted with infinite labour.

The main object of the book, however, appears to be the landing of an interoceanic railroad across Honduras, the grade of which, it is affirmed, would not exceed 55 feet.

Suvorove's Greek Dragoon on the War in the East. New York.

This must be termed a Russo-Græco view of the war, abounding in positions of importance, if true, but these throughout assumed, without any rational basis. The book is amusing for its dogmatism, and the chivalric character of its assertions. Our dragoon would scarcely be thanked, even by the subject of his praise, for such unqualified *philo-Russian* laudations; and his thundering censures fall harmless for want of a reserve corps of facts. The following is a congenial sketch:—

> Russia is not "a nation of vile, abject slaves," because hers was, what is denied to slaves, the privilege of choosing for herself. Her very first appearance, as one of the nations of the earth, was in the form of a republic, better constituted than those of the south of Europe, and as good as any of more recent dates, to judge by the prosperity which marked her advent at the end of the ninth century. To such a pitch of grandeur had she then attained, that Novgorod, the capital, acquired the title of "the great," and she was called "Great Novgorod Republic," with the motto, "Against God and Novgorod, who dares?" Her own strength overpowered her; the turbulence of factions, so inseparable from republics, grew to be an evil of such magnitude, that Monarchy, the only remedy against disorder, by degrees got into favour, and obtained, at last, a decided preference. Accordingly, the citizens, in the plenitude of their freedom, held a public council, voted the Republic down, and sent a deputation to invite a Prince of the Vareges, a tribe then dwelling on the Baltic shores, to come and rule over them as their lawful sovereign. He came, was trusted with full powers and prerogatives of royalty, and redeemed faithfully his solemn pledge—to rule with wisdom, clemency, and justice. This was the celebrated Rurick, the head of the dynasty, which has continued uninterrupted till 1598, and in the female line descended to the present reigning Princess of Romanow family.

The dead Czar is extravagantly lauded, though we are free to confess that, in his more private relations, he had very many amiable qualities. Altogether, this book is evidently not suited to public taste, or applicable to prevailing impressions. An exotic in English dress, it bespeaks some strong, though not enlightened impulsive motive. It is a suspicious circumstance that it comes forth without a publisher's name. Has the writer been afraid of offending against the laws of neutrality? We think he almost might have been, so evidently does he appear to be in the interest of Russia.

We have received the *Mercersburg Quarterly Review* for January. It is as usual marked by the literary ability that has heretofore distinguished this periodical, and contains the following articles:—1. "Boardman on the Christian Ministry," by the Rev. H. Harbaugh; 2. "Sketches of a Traveller from Greece, Constantinople, &c.," by Professor Adolph L. Koppen; 3. "Faith and Reason," a Sermon by Dr. Rauch; 4. "Abelard, Abraham, and Adam;" 5. "Liturgical Contributions;" 6. "Short Notices."

The Protestant Episcopal Quarterly Review and Church Register, for January, contains the following articles:—An Introduction to Volume III.; "Memoir of the Rev. Sydney Smith;" "The Creative Days;" "The Two Records;" "The Memorial," by one of the Memorialists; "A Few Thoughts, &c.," by Catholicus; "A Sermon before the Pennsylvania Convention," by Dr. Bowman; "The Catholic Work of the Protestant Episcopal Church in America;" together with a number of Miscellaneous papers.

The Crayon.—This admirable Art Journal commenced a new volume with the opening of the present year; and it is to be published hereafter as a monthly of thirty-two quarto pages. Its editors are, as before, Messrs. W. J. Stillman and J. Durand; and it ranks among its contributors some of the most graceful as well as vigorous and original pens of the time.

* * *

CHEERFULNESS A VIRTUE.—Dante places in his lowest Hell those who in life were melancholy and repining without a cause, thus profaning and darkening God's blessed sunshine—*Tristi fummo nel' aer dolce;* and in some of the ancient Christian systems of virtues and vices, Melancholy is unholy, and a vice; Cheerfulness is holy, and a virtue. Lord Bacon also makes one of the characteristics of moral health and goodness to consist in "a constant quick sense of felicity, and a noble satisfaction." What moments, hours, days of exquisite felicity must Christ, our Redeemer, have had, though it has become too customary to place him before us only in the attitude of pain and sorrow! Why should he be always crowned with thorns, bleeding with wounds, weeping over the world he was appointed to heal, to save, to reconcile with God? The radiant head of Christ in Raphael's Transfiguration should rather be our ideal of Him who came "to bind up the broken-hearted, to preach the acceptable year of the Lord."

Advertisements.

THE LADIES' MEMORIAL OF BISHOP WAINWRIGHT.—A CHURCH WITH SEATS PERETUALLY FREE.—(*Extract from the Circular.*)—It is believed that no more fitting or grateful memorial of our deceased Bishop could be devised than by building in a needy portion of our city an Episcopal Church, of which the seats should be forever free. This labour of love and gratitude has been undertaken by the ladies of the diocese. It is intended to build the church on Troy street, near Greenwich Avenue, where lots have been procured for the purpose. There is in this vicinity a dense population, among whom are numerous emigrants from Europe accustomed in their own land to the beautiful order and devotions of our Church, and eager to resume their connection with it, if only the opportunity be afforded them. The means are now needed for placing upon the land a plain and appropriate edifice. In order to accomplish this work, we rely upon obtaining a sufficient number of subscriptions of $15 at one time, or $5 per annum for three successive years. Subscriptions may be sent to the Treasurer, Mrs. Henry A. Coit, No. 55 Clinton Place, or left at Mr. Stanford's, (late Stanford & Swords,) No. 637 Broadway. By order, MARY E. BLEECKER, Secretary,
New York, Jan. 1, 1856.-1y No. 219 West Fourteenth street.

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ja17-2t* B. H. COE & F. P. SHELL.

PROGRAMME OF A COURSE OF LECTURES FOR the benefit of the Charity Fund of the P. E. Brotherhood of New York, to be delivered in the Lecture Room of the Mercantile Library Association, Astor Place, on TUESDAY EVENINGS, commencing at 8 o'clock.

January 29th.—Lecture VII.—*The Character of Charles I.* By the Rev. A. CLEVELAND COXE, Rector of Grace Church, Baltimore.

February 5th.—Lecture VIII.—*The Body as a Residence.* By LEWIS W. MANSFIELD, Esq., of Cohoes, N. Y., Author of "Up-Country Letters," &c.

February 12th.—Lecture IX.—*Life in Boston, Two Hundred Years Ago.* By the Rt. Rev. THOMAS M. CLARK, D. D., Bishop of Rhode Island.

February 19th.—Lecture X.—*Mohammed, His History and System, as Compared with Christianity.* By Rt. Rev. JOHN H. HOPKINS, D. D., LL. D., Bishop of Vermont.

PRICES OF ADMISSION.

To the Course—Gentlemen, $2; Ladies, $1; Members of the Brotherhood, $1. Single admission, 25 cents. Tickets to be obtained at the office of this paper; of Thomas N. Stanford, No. 637 Broadway; Dana & Co., No. 381 Broadway; the members of the Brotherhood generally, and of the following Committee: Thomas P. Cummings, No. 121 William street; John H. Ruckel, No. 220 Greenwich street; E. W. Welchman, No. 84 Broad street. nov29-tf

C. W. IRVING & BROTHER, 240 BOWERY, HAVE in store, and are daily receiving, a complete assortment of Laces, Embroideries, White Muslins, Handkerchiefs, Cravats, Ribbons, Millinery, and Fancy Goods.

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dec13-3m R. H. & J. G. ISHAM.

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JOHN DUGAN, SEXTON OF TRINITY CHAPEL, (late of St. Luke's Church,) begs leave to inform his friends that he has removed his office to 423 Sixth Avenue, where he still continues in the Undertaking business, and will attend to all orders with punctuality. Mr. D. having been engaged in the Undertaking business for 17 or 18 years, hopes that his knowledge will enable him to give entire satisfaction to all who may employ him, being the only brother left of five who formerly were in the business in this city. He trusts that should any of their former friends call on him, he will be enabled to give them satisfaction. nov1-3m*

GREAT SAVING IN FUEL, WITH SAFETY AND PERFECT REGULARITY OF POWER, COMBINED IN THE USE OF CLARK'S PATENT STEAM AND FIRE REGULATOR.—The attention of the public is respectfully called to the following advantages obtained in using these Regulators, which are adapted to high as well as low pressure, by which any amount of steam may be carried, keeping up an *even* pressure on the boilers, and consuming no more than is actually required to give the desired amount of steam. The wonders they perform in controlling the steam, saving the grate bars and furnace fronts, besides preventing the straining of boilers, saving of time in watching the damper, and the great safety guaranteed in their use, besides the great saving in fuel, which is from *ten to thirty per cent.*, should induce all who are using steam to give them a trial. We have different sizes of them, suitable for boilers of every size and situation. To the incredulous we would say, *try* one; and if it does not give entire satisfaction in every particular, the same may be returned at our expense. For any further or more definite information, please address
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sep27-1y

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Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and Dues.

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Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. mh1-1y

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je21-1y

SCHOOLS.

MURRAY HALL.—THE SECOND TERM OF THIS CHURCH School for Young Ladies will open on Monday, February 11th. There will be *one* vacancy in the family. Early application is requested to the Rector, the Rev. JOHN J. ELMENDORF, No. 101 West Thirty-sixth street, New York. ja17-3t

THE FRENCH PROTESTANT INSTITUTE FOR YOUNG GENTLEMEN.—Boarding and Day School, under the direction of Prof. ELIE CHARLIER, of Paris, will be opened on the 12th of September next, in the large and convenient building, No. 48 East Twenty-fourth street, near Madison Park. This Institution will present a thorough course of instruction in all its branches. Its speciality will be the French language; the system of education based on European and American experience. Comfortable arrangements are made for a limited number of boarders. Prospectus, containing full particulars, testimonials, &c., to be had by addressing as above.

REFERENCES.

PARIS—A. Thiers, ex-First Minister of State; Rev. J. H. Grandpierre. GENEVA—Prof. Merle D'Aubigne, D. D. BOSTON—Prof. A. Guyot, Prof. Louis Agassiz. NEW YORK—C. King, LL. D., Rev. J. Ferris, D. D., LL. D., Rev. S. H. Tyng, D. D., Rev. F. Hawks, D. D., Rev. Wm. Berrian, D. D., Prof. H. Crosby, W. C. Bryant, H. Peugnet, Rev. Gorham D. Bennet, of Spingler Institute, and many others. nov29-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. DYCKMAN VERMILYE, Rector. TERMS—One hundred dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence first Mondays of May and November. Applications for admission or for circulars to be made to the Rector.

Among the many pleasures and satisfactions attending my visitations, in different parts of the Diocese, not the least has been my visit to the Rev. Mr. Vermilye, of Armonck, Westchester county. The "Chester Female Institute" at that place, conducted by himself and Mrs. V., (the young ladies residing in their family,) is one of the most cheerful and best ordered which it has ever been my good fortune to meet. I had no opportunity of witnessing the instruction; but from the well known character of Mr. and Mrs. Vermilye, and from the general tone of the family, and of the interesting young people, I feel the greatest confidence in expressing my entire concurrence in the approving words of my lamented predecessor.
HORATIO POTTER,
Prov. Bishop of the Diocese of New York.
September 21, 1855. my3-tf

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

BOARDING SCHOOL FOR BOYS, NORWALK, CONNECTICUT.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Connecticut. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the school are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons:

Rev. R. B. Van Kleeck, D. D., New York; Rev. Wm. C. Mead, D. D., Norwalk, Conn.; Rev. T. W. Coit, D. D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. oct18-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal.

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of the *Churchman*, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

FURNITURE AND UPHOLSTERY.

LOOKING GLASSES, WINDOW CORNISHES, BASE Tables, Portrait and Picture Frames, Gilt Mouldings, manufactured on the premises, and for sale. Also, Looking Glass Plates, Gold Leaf, fine Whitening, Coopers' Glue, Plate Glass, Diamonds, and every article in the Looking Glass line at wholesale and retail.
B. W. MERIAM, 130 Chatham street.
nov8-1y B. W. MERIAM & CO., 342 Broadway.

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT AND PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental Mantel and Pier Glasses. Portrait and Picture Frames, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Imperter and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *mh8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard Patterns, &c., &c. Ladies, call and see
mh29-1y MRS. E. BERRIAN.

SHOW CASES, THE CHEAPEST AND BEST IN THE UNITED STATES.—Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, No. 12 Park Place: Factory, No. 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

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DR. RODMAN A. BRUSH, NO. 135 GRAND STREET, NEAR BROADWAY.—He hopes to merit a continuance of that confidence in his skill which has been evinced to him for a number of years, and will, as heretofore, use every endeavour to attain the *ne plus ultra* of his art. The following are some points in his practice, varying from the customary routine:—

First—The preservation of Teeth that have become diseased and painful.

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"Let no unpractised hand e'er guide the steel,
Where polished point must carry woe or weal."

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COMPOUND ORRIS DENTIFRICE, for cleansing the teeth, and imparting a pleasant odour to the breath.

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HENRY C. O'CONNOR, SURGICAL AND MECHANICAL Dentist, No. 382 Broadway, between White and Walker sts., New York. oct11-6m

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PIANOS AND MUSIC.—PRICES REDUCED.—CASH SYSTEM ADOPTED.—HORACE WATERS, No. 333 Broadway, New York, Agent for the sale of some of the best Boston and New York Pianos and Melodeons, including the modern improved HORACE WATERS' Pianos, offers them at greatly reduced prices for CASH. The popular and extensive HORACE WATERS' "Catalogue of Music" at one-third off from regular prices. Teachers and Schools at half price, and a large discount to the trade. Catalogues of Music and Schedules of Prices of Pianos and Melodeons sent to any address. All kinds of musical merchandize at less price than ever before offered to the public, wholesale or retail. Great inducements offered to Agents in all parts of the country, to sell the HORACE WATERS' PIANOS AND CATALOGUES OF MUSIC. Music sent postpaid. ja17-2t

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NOVELLO'S OCTAVO EDITIONS OF ORATORIOS IN VOCAL SCORE, with a separate accompaniment for the Organ or Piano-Forte. By VINCENT NOVELLO. These works will be found appropriate presents, combining elegance with moderate outlay for a standard work.
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All the Choruses from the octavo editions may be had separately, from 3 cents to 13 cents each.

Also each piece from the above Oratorios to be had separately in full music size. jy10-tf

FIRST PREMIUM GOLD MEDAL PIANO FORTES. STEINWAY & SONS, MANUFACTURERS, 84 AND 88 WALKER street, near Broadway, New York, respectfully call the attention of the public to their splendid assortment of semi-grand and Square Pianos, which, for volume of tone, elasticity of touch, beauty of finish, in short, everything that renders a Piano perfect, are unsurpassed. They were awarded the First Premium for both kinds, in competition with the most distinguished makers from Boston, Philadelphia, New York, and Baltimore.

NEW TRIUMPH.

Steinway & Sons have just been awarded the FIRST PREMIUM GOLD MEDAL (over all competitors) at the late Fair of the American Institute, Crystal Palace, for the BEST Pianofortes. dec27-1y

AN ORGAN FOR SALE, OF THE FOLLOWING DESCRIPTION:
CC 8 ft. to G in alt.
Open Diapason, 8 ft.
Stop Diapason, 8 ft.
Principal, 4 ft.
Fifteenth, 2 ft.
Pedals, 2 octaves.
Mixture, 3 ranks.
Traverse Flute, 4 ft.
Salicional, 8 ft.
Flauto Dulcis, 4 ft.
Clarionet, 8 ft.
Violoncello, 8 ft.
Sub Bass, 16 ft., with coupling and Crescendo Pedals.

This organ was built expressly to order, last spring, by Carl G. Weigle, of Stuttgart, Germany. It has the most recent German improvements, and is of great power and superiority of tone. The key-board is separated from the body of the instrument, so that the organist can face the congregation. It can be cased to suit any style of architecture, and, if required, another sound board and set of keys can be added at a comparatively small expense. To be seen at the Organ Factory of
HALL & LABAGH,
Nos. 86 & 88 Wooster street, New York.
December 18, 1855. dec20-tf

W. T. REID, MANUFACTURER OF PIANO-Fortes, respectfully invites attention to his improved Pianofortes, which, for delicacy of touch, and richness of tone, and strength of construction, cannot be surpassed, and which are offered for sale at the lowest manufacturer's prices. Old Pianos taken in exchange. Pianos tuned, repaired, and to let. Apply at the manufactory, Nos. 155 and 157 Centre street, corner of Canal. dec13-1y

Piano Forte Warerooms, Bible House.
N. THURSTON & SONS,
MANUFACTURER OF SQUARE AND UPRIGHT (COTTAGE) PIANO Fortes, would invite the attention of purchasers to their large assortment of Square and Upright Piano Fortes of their own manufacture. Also, a large assortment of new and second-hand Upright and Square Piano Fortes to hire on as reasonable terms as can be had elsewhere. Piano Fortes taken in exchange. Particular attention paid to repairing, tuning, &c.
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oct11-1y 8 and 10 Bible House, Astor Place and Fourth Avenue.

WORLD'S FAIR PREMIUM PIANO FORTES.—THE subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
505 Broadway, adjoining St. Nicholas Hotel, N. Y.
☞ Melodeons of a very superior quality constantly on hand.
oct11-1y

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let on hire. P. LYNCH.
Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, No. 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter.
m1-1y

CHURCH, PARLOUR, AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
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CHURCH ORGANS.—THE SUBSCRIBER HAS CONSTANTLY on hand organs of the following description for sale:
No. 1. Three stops—7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
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No. 4. Eight stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. Ten stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. Twelve stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.
The above dimensions are for Grecian cases, if Gothic, they are somewhat higher. Two second-hand organs with two sets of keys each. For further information apply to
mh1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, FLATBUSH (near Brooklyn), L. I., having made extensive enlargements last season to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves, enables us to furnish Organs of good quality at low price.

Application by letter will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson st., Flatbush.

N. B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. *ap19-1y

LARGE CHAPEL ORGAN FOR SALE, MADE BY H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York.
a12-tf

BELLS! BELLS!!—THE SUBSCRIBERS, AT THEIR LONG established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. MENEELY'S SONS, West Troy, Albany County, New York.
HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y*

CARRIAGES.—ISAAC MIX, JR., HAS ON HAND AT HIS REpository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESS. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest factory prices. feb3-1y

CONICAL BURR STONE MILLS FLOUR IS SO SUperior that it commands in New York a preference of half a dollar a barrel. These Mills are well adapted for all kinds of grinding. Between fifty and sixty Premium Medals have been awarded to the Mills and the Flour, and almost a volume of testimonials. Warehouse for Flour and Mills, 191 Duane street, New York ja10-6m

DRAPERS AND TAILORS.

CIRCULAR TO THE GENTLEMEN OF NEW YORK AND ITS VICINITY.—*WM. S. VANDERBILT & BROTHERS' GENTLEMEN'S AND BOYS' FASHIONABLE CLOTHING STORE, NO. 408 BROADWAY, NEW YORK.*

WM. S. VANDERBILT & BROTHERS, through the medium of this circular, return their sincere thanks to the gentlemen of New York and the surrounding country, for their kind and liberal patronage extended towards them since their commencement in business, and solicit a continuance of the same. We have on hand, at all times, a choice assortment of French and English

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dec6-3m

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N. B.—Clothing made to order.
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CLERICAL TAILOR.—NELSON JARVIS, MERCHANT TAILOR, No. 120 Bleecker Street, corner of Wooster street, New York. No. 120 Bleecker street, is situated [illegible] centre of New York, and [illegible] and places at the west end of the town. [illegible] attention [illegible] United States, to the following particulars relative to his business, assuring them that he will [illegible] establishment [illegible] possessed. [illegible] has divided it into two distinct parts, namely: Clerical and Citizens' Department.

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The Citizens' Department provides every article requisite for a gentleman's wardrobe.

He would call attention to a new and beautiful silk, which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and is far superior to any thing [illegible] heretofore [illegible] robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad, both of the clergy and laity, who may intend sending their orders, that [illegible] of the [illegible] height, [illegible] the coat [illegible] namely [illegible] tially, [illegible] ble citizen. mh1-tf

BISHOPS' ROBES.—THE SUBSCRIBER WOULD RESPECTFULLY announce to the Bishops of the Church in the United States that he is prepared to execute with promptness and accuracy orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, together with perfect fitting vestments, has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those rt. rev. gentlemen who have already favoured him with their orders.
NELSON JARVIS, Clerical Tailor,
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This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of $902,062 70, principally invested in New York and United States stocks, and bonds, and mortgages.

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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favourable terms. ASHER TAYLOR, Secretary.
feb24-1y

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NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, BOSTON, MASSACHUSETTS.—Chartered April, 1835. Branch office in Metropolitan Bank Building, No. 110 Broadway, New York city.

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The World at Home.

Funeral of an old Packet Ship Master.—The funeral of Captain Frederick H. Hibbard, who died on Wednesday last, (says an exchange,) took place on Sunday afternoon from his house in Columbia street, Brooklyn Heights. He was buried in Greenwood Cemetery, and, although the weather was exceedingly unpleasant, it was one of the largest funerals that we have witnessed of a private citizen. Among those present we noticed Mr. Henry Grinnell. The funeral services were conducted by Rev. Mr. Guion, of St. John's Church, Brooklyn, and Rev. Dr. Vinton, of St. Paul's, New York. The pall bearers were mostly old packet captains, among whom we noticed the veterans Rodgers and Tinkham. Captain Hibbard was, we believe, the oldest London packet master sailing out of the port; he had been in the employ of Grinnell, Minturn & Co., some 35 years, and has risen from the humblest position to the command and ownership of one of their London packets. He commanded in their service the "Hannibal," the "Quebec," and the "London," and had acquired a handsome fortune. Some ten years since he bequeathed $20,000 to the Brooklyn Hospital.

Regents of the University.—At a meeting of the Regents of the University, held on the 10th inst., the distribution of $40,000 of the income of the Literature Fund for the last year, was made among the several academies entitled to participate therein. Among the awards were the following:—

Deaf and Dumb Institute	$622 68
Grammar School, Columbia College	270 34
New York Free Academy	737 90
Rutgers Female Institute	525 18
Erasmus Hall Academy, Flatbush	110 80
Union Hall Academy, Jamaica	374 48

Another Shipwreck.—Information was received last week of the total loss of the Havre packet-ship "St. Denis." The ship was of Boyd & Hincken's line, and sailed hence on Friday, the 4th inst., on a trip to Havre, with a full and valuable cargo of cotton, flour, grain, &c. The cargo consisted of 12,346 bushels of grain, 95 bales cotton, 4,707 barrels flour, 3,113 feet maple wood, 61,314 pounds copper, 137 tierces rice, 75 barrels potash, 18,640 pounds bugs, 25 cases tobacco, 394 bushels barley, 30 half packages tea, 53 barrels jewellers' ash, and 65 packages sundries. A part only of the above was insured.

Patents Issued in 1855.—The whole number of patents issued in the year 1855 was 1,943. The number for additional improvements was 10, and the number of re-issues 49. The number for designs, included in the totals above stated, was 67.

The Slippery Sidewalks.—The "sage" Merriam, of Brooklyn Heights, suggests a strong solution of salt in water, as the most effective agent for the removal of ice from the pavements.

The Troubles in Kansas.—A despatch from Weston says, "The reported battle in Kansas was greatly exaggerated. Nothing serious occurred. No one was killed, and but few slightly wounded."

The Weather in the South.—Snow has fallen in Richmond, Va., to the depth of six inches. A despatch from Petersburg makes the same report.

Literary Honours Bestowed on Ladies.—It is stated by the *Collegiate Mirror* that the honorary degree of "Mistress of Arts" has been conferred upon Mrs. Hale and Mrs. Sigourney.

Insanity from Home Sickness.—A curious item occurs in the *Boston Bee*. A German, it is stated, was taken into custody a few days since, who had been indulging in a queer freak of insanity. He purchased a dory for $4.50, which he had fitted out in a peculiar manner with oars and sails, and provisions sufficient for a fortnight's subsistence. It was his intention to put to sea in a day or two in this boat, hoping, as he expressed himself to Dr. Stedman, who was called to examine him, to reach Europe in twenty-two days. On the Doctor's asking him how he should supply himself with food when what he now had was consumed, he said he had a little money to buy more. Home sickness is said to have induced his insanity.

Praiseworthy.—The friends of Capt. Follansbee, late of the "St. Denis," have already raised $2,500 for his widow.

Admissions to the Bar.—The following gentlemen have recently been admitted to the Bar in Brooklyn: Pierce C. Talman, Alfred B. Smith, William Graham, jr., Richard H. Huntley, Graham R. Walton, Ira Mead, Moses M. Clark, Charles H. Ferris, George Marshal, Henry Winfield, Frederick Gustav Frinck.

The Case of Davies vs. Cowles.—The Court of Appeals has reversed the judgment of the Supreme Court, in the disputed Judgeship case of Davies *vs.* Cowles, overruling the demurrer, and declaring Henry E. Davies Judge.

Inauguration of the Statue of Beethoven.—Crawford's bronze statue of Beethoven, presented to the Music Hall by Charles C. Perkins, Esq., (says the *Boston Transcript*,) will be inaugurated with fitting ceremonies on the 20th of March next, when Wm. W. Story, Esq., will deliver a poetical prologue.

Timely Action.—In view of the numerous outrages which have been recently perpetrated in the streets of this city—Mayor Wood has issued a circular to the Captains of Police, saying that their own responsibility for these outrages is very great, so far as their respective wards are concerned, and he is not disposed to relieve them from it. He requires them to report at once to him all such disturbances, and the names of the policemen on whose beats they occur, to the end that they may be dismissed, if any dereliction of duty is shown. The fact that the perpetrators of such outrages are permitted to escape molestation, will be regarded as evidence against the officer.

Norfolk and Portsmouth.—The *Petersburg Express* learns that these cities, in their commercial and mechanical interests at least, seem to have recovered almost entirely from the effects of the late pestilence. The streets of Norfolk, especially, are thronged from morning till night with its active and busy citizens, while a large sprinkling of visitors is observable in the continually moving crowd. Notwithstanding the unfavourable season of the year, and particularly the cold and inclement weather, the mercantile community appear to be doing well, and the mechanical pursuits flourishing. The number of vessels now in the harbour is very large, many of them, no doubt, attracted thither by the prospect of ready and heavy freights. The ice has blocked up many of the navigable streams, and, thereby, the commerce of the place has been somewhat cramped. York river is navigable only to the junction of the Pamunkey and Mattaponi, James river is closed below City Point, and of course the smaller streams are impassable.

Discovery of Counterfeit Money.—Some boys, while at play recently, in the mahogany yard of Messrs. Smith & Dalton, corner of Vestry and Washington streets, discovered secreted a leather travelling bag, which, on being opened, was found to contain $1,024 in counterfeit specie, coin dies, a vial of nitrate of silver, and three books explanatory of the mode of coin counterfeiting in all its parts. The coin, $919 of which was in 1, 2½, and 5 dollar gold pieces, and the balance in silver quarters, was evidently of recent manufacture: a part of it was yet in a partial rough state, but much of it, including all the silver, was so neatly executed as to be almost mistaken for genuine. The books found are entitled the Mechanic's Own Book, Guner's Electro Metallurgy, and Valuable Secrets. The last named is dated 1795.

Destructive Fire.—On Monday morning at a quarter before four o'clock, a fire was discovered issuing from the store of Messrs. Platt & Brother, importers of silver ware, jewelry, &c., No. 20 Maiden Lane. The fire originated, as is supposed, from a large furnace in the sub-cellar. The firemen were soon on the ground and speedily extinguished the flames. A large quantity of silver ware was melted out of shape. The occupants estimate their loss at $7,000. They had insurance to the amount of $37,000. The damage to the building did not exceed $500. Insured in the Franklin, Philadelphia, for $2,500, and in the Jefferson for $5,000.

Epidemic in Greene Co.—The *Albany Journal* states, on the authority of a private informant, that the small-pox has become an epidemic at Prattsville, Greene Co., and it has raged there so violently that strangers have been prohibited from passing through the village. Nearly every inhabitant of the village was or had been down with the disease. Every business place was closed.

Vetoing a Bill.—The Governor of Florida has vetoed the bill which passed the Legislature of that State, authorizing West Florida to unite its fortunes with Alabama.

Mortality in New York.—The number of deaths in this city last week was 324, showing an increase of 10 on the mortality of the week previous. Among the above were 55 men, 47 women, 113 boys, and 109 girls.

Mortality in Brooklyn.—The total number of deaths in this city last week was 81, of which 47 were males, and 34 females. Of these 30 were adults and 51 minors. The principal diseases were consumption, convulsions, scarlet fever, and inflammations.

The World Abroad.

Great Britain.—On New Year's Day, the Queen and the Prince Consort, accompanied by the whole of the Royal family, the Duke of Cambridge, Prince Ernest of Leningen, and the Duke of Newcastle, attended by the ladies and gentlemen of the household, proceeded to the Riding-house of the Castle, to witness her Majesty's annual distribution of food and clothing to upwards of 600 poor persons belonging to Windsor and Clewer parishes.

It is mentioned that on the return of the Duke of Newcastle to England, he proceeded almost immediately to his seat at Clumber, experiencing a most enthusiastic reception from his tenantry and friends.

It is calculated that the Government, when army agencies are abolished, and the business be transferred to the War Department, will be gainers to the extent of £40,000 annually. The allowance paid to army agents is £300 per annum for each regiment, and £600 for regiments having two battalions.

The quarterly statement of the revenue, up to December 31, shows a nett increase on the quarter of £321,474, and on the year £8,133,396. The decrease on the Customs is £315,474 on the quarter, but on the whole year there is an increase of £602,283. The Excise shows a continued increase.

The Board of Trade returns for the month ending November 30 have been issued, and again realize the anticipations expressed as to the extent of business that might be expected in the latter part of the year. Every description of manufacture has participated in the improvement.

It is stated that two ladies, sisters of an officer belonging to the Royal Artillery, who lately fell before Sebastopol, have placed at the disposal of the regiment the sum of £2,000, for any benevolent purpose that might be proposed.

We find that there is a project on foot for making Loch Katrine into a reservoir for supplying Glasgow with water. The level of the lake is to be raised by a dam; and an aqueduct, passing by a tolerably direct route, is to lead into an immense reservoir near Mugdock Castle.

It is said that the Earl of Erne has invested something like £105,000 in the construction of the Dundalk and Enniskillen line of railway. Of this amount, £75,000 was cash down.

Mr. Behnes, the sculptor, has taken a cast of the head of Mr. Rogers. The poet always said that if a bust were ever to be made of him, he should wish it to be by Mr. Behnes.

Postal stamped paper has been issued by the Post-office authorities, of the value of 4*d.*, 6*d.*, and 1*s.* per sheet, which will pass for that amount of postage. The impressions giving it postal value are embossed in red, purple, and green.

Kossuth intimates, in the last number of the *Atlas* for the old year, the termination of his labours as an English journalist.

The new convict prison in the course of erection at Chatham has already cost about £200,000, and it is supposed will afford accommodation for 1,000 prisoners.

It is stated that an unknown benefactor has presented £1,000 towards the formation of a permanent benevolent fund connected with the Queen's Hospital, Birmingham.

It appears that Dr. Macfarlane, of Duddingstone, Edinburgh, has given £1,000 to the General Assembly's Society of Foreign Missions.

A retiring allowance of £250 a year has been voted to Dr. Alison (the historian) by the Edinburgh University.

We see it observed that the tide of emigration seems to be setting backward from the United States to Ireland, and slowly, but steadily, the Irish population appears to be returning to the old country. It is a pacific invasion. The immigrants come, not with Colt's revolvers, but Yankee dollars, and show great solicitude about plots of land and the growth of potatoes. "Some," says the *Dublin Evening Mail*, "are even so provident as to have written over from the States to bespeak sea-weed and guano to be deposited against the time of their arrival in the locality where they propose to commence operations."

India.—The last East India mail to England brings intelligence of a successful attack upon the Mohammedan fanatics in Oude. Their chief, Ameer Alee, has been killed, but the evil influence is not yet subdued. The Santal districts are at length placed under martial law. It is said that Herat has been taken by the Persians, owing to the intoxication and misrule of its chief, Mahomed Said.

France.—A general council of war was about to be held at Paris, at which England would be represented by the Duke of Cambridge, Sir Richard Airey, and Sir Harry Jones, together with Admirals Sir Edmund Lyons and Dundas. The object of this council was to collect, to interchange, and to consider all possible information with respect to the war; but it would not be in the province of the council to plan campaigns or to decide what was to be done. The council having deliberated fully on the important objects which might suggest themselves, would communicate the result of their labours to their respective governments, who will discuss the questions which may be raised, and having decided, they will give the necessary orders to secure the objects they may have in contemplation.

Sweden.—There were strong indications of an active preparation for war, at the date of the last accounts. Commanders have received instructions, marked "private," to refuse leave of absence, and to have regiments in the highest state of efficiency ere spring. Military and naval manufactories work incessantly, and the indications are that, in accordance with the secret article of the treaty, Sweden will openly take the field with the Allies in the spring. Sweden has on hand some millions of thalers surplus revenue, which is to be devoted to equip the army and navy.

Denmark.—The Danish Government is reported to have consented to the establishment of depots of stores for the English fleet at Kiel—the fleet to rendezvous there in April.

Russia.—The Czar has ordered the Commandant of Finland, in the Baltic provinces, to report means of defence to the grand council of war in session at St. Petersburgh. Contracts are advertised for artillery and stores. New rifle regiments are being enrolled. Emancipation is offered as a bribe to serfs, while some of the restrictions imposed by Czar Nicholas on the nobles have been repealed. The Czar has conferred on peasants the right to possess landed property in Poland. Personal serfdom is to be replaced by annual payment. Three years are allowed for the execution of the decree.

The War.—The *America*, with dates from England to the 5th inst., arrived at Boston on Friday morning. She brings no news of much importance from the seat of war. Gortschakoff reports, two bodies of Cossacks defeated a strong squadron of Gen. Vivian's Anglo-Turkish cavalry, near Kertsch. The English commander and forty-seven men were taken prisoners. There is nothing else new from the Crimea. A letter from Kaliesch of the 25th ult., in the *Austrian Gazette*, says:—"According to the latest accounts from the Crimea, the Russian troops have been reinforced by a regiment of the Guard and by the Radotzky regiment of Hussars, formerly stationed at Odessa." It is therefore evident that no want of provisions is experienced by Prince Gortschakoff. A letter from Odessa of the 21st ult., in the *Austrian Gazette*, says large bodies of troops are marching from the Crimea into Bessarabia. There is not, however, any intention of evacuating the former, as their place will be filled by other troops from the reserve and by the militia.

The progress of the peace negotiations that are going on does not yet indicate much probability of success. Count Esterhazy reached St. Petersburgh on the 26th, and the next day laid the propositions before the Russian cabinet. On the 28th, Count Buol communicated to Prince Gortschakoff, at Vienna, the terms on which the Western Powers would assent to peace, and stated that those terms were approved by Austria. Russia has made known, in Nesselrode's circular, her willingness to treat for the neutralization of the Black Sea,—"That Turkey's right to close the Straits be maintained; that no ships of war be admitted in the Black Sea, excepting those of Russia and Turkey; that the number of ships to be so maintained be mutually arranged by Russia and Turkey; and that it be ratified by direct special treaty between these two Powers, without the interference of other nations." This interpretation the Allies consider to be inadmissible. It is expected that Russia will absolutely refuse to assent to the requirement of "cession of territory" to keep open the Danube. By the phrase—"cession of so much territory as is necessary to secure to all nations the free navigation of the Danube," is meant the cession of that part of Bessarabia which lies between the fortress of Chotqn on the north, Salt Lake Sasyk on the south, and the river Pruth on the west. Three weeks from the day of delivery is the time allowed for consideration.

The *Africa*, which arrived at this port yesterday, has brought three days' later news, having left Liverpool on the 9th inst. But her news does not in any respect alter the former state of things.

A NEW QUESTION.—No. 3.

To the Editor of the Churchman:

Dear Sir:—

"When I can read my title *cle-ah*
To mansions in the skies,
I'll bid farewell to every *fe-ah*,
And wipe my weeping eyes."

The above is the style of elocution in which the first lines of Dr. Watts' celebrated hymn were very recently delivered from the deeply-recessed chancel of that beautiful church, the rector of which, some time since, so solemnly announced that the "sufferings of the *poo-ah* increase with the approach of *wint-ah*," and who, from the pulpit, is in the habit of extolling the wondrous efficacy of the *Gos-pill* for the *cu-ah* of all the ills of suffering humanity.

The same accomplished minister, upon the same day on which he delighted, from the chancel, his ravished hearers with the above poetic gem, electrified them by the following burst, from the pulpit, of eloquent and classic declamation:—

"Oh! *sinnah!*
The judgment is *ne-ah!*
Life is but a va-pah!"

Are these the *la-bahs* of love to which one who has taken upon himself the office of a public *teach-ah* feels himself called? Or is it to be tolerated that, year after year, the devotions of a congregation are to be disturbed, the beautiful Services of the Church desecrated, and the momentous truths of revelation degraded, by their unnecessary and censurable association with these and similar vulgar and irreverent exhibitions?

Is it not allowable to exclaim, in the words of the Roman orator, "How long wilt thou abuse our patience!"

Anti-Pill.

METRICAL SINGING.

To the Editor of the Churchman:

Dear Sir:—Being, the other day, asked if I did not want a book which was called "the book of the season," or something like that, I took it up, and, looking at a chapter of it, my eyes met these words, "Metrical singing came in at the Reformation." You may suppose that I was somewhat surprised to read this in a book purporting to give some account of "The Morning Service," a chapter of which is on Church Music. From some of the so well said things in your review of "Our Church Music," I think you can put us right on this matter, and respectfully ask you to devote some of your few leisure moments to our instruction on the point. In so doing, I am sure you will oblige many more than

A Constant Reader.

Philadelphia, January 18, 1856.

[We can only at present say, that so far from Metrical Singing having "come in at the Reformation," the Reformers of our Mother Church never either introduced or contemplated the introduction of any such thing in her prescribed Services. The Protestant custom of Metrical Singing was introduced into England through the Puritans. Many who suffered exile in the reign of Mary learnt it in the Low Countries, among the Calvinists, and on their return brought with them the habit which, however, was never authorized in the Services of the Church, though it gradually and stealthily crept in along with other puritanical innovations. There was no provision made at any time, in the Prayer Book, for their adoption in the Services of the Church; the appointed Canticles, and Hymns, with the portion of the Psalter for the day, when the latter is chanted, as it always ought to be, constituting quite enough of singing without the addition of Metrical Psalms or Hymns. The only additions authorized were the *Anthem*, as indicated by the English Rubric after the "Collect for Grace," to the effect that, "In quires and places where they sing, here followeth the Anthem," which was certainly not a Metrical Composition, but part of one of the Psalms of David, or a verse or two of some other portion of Holy Scripture; and the "Introit," before the Communion Service, which was one of a selection of the Psalms of David long since adopted for the purpose in the Catholic Church, and still in use where the Service is conducted with Catholic propriety.—Editor.]

CONGREGATIONAL SINGING.

To the Editor of the Churchman:

Mr. Editor:—I trust that neither you nor your "Philadelphia Correspondent" will think me officious, if I endeavour to tell you something about a movement, in a right direction, with regard to Church Music, which has been going on here for some time. A gentleman, of much skill and taste in secular music, is a member of one of our largest congregations. He very zealously applied his skill and taste, and much time and means, in an endeavour to better the music in the church which he attends. For this purpose, he saw to the appointment of a very competent organist to preside at the key-board of a very expensive new instrument, and of an accomplished professor to train a choir. All at once, the organist, the professor, and the choir were sent adrift, to the no small chagrin of those who had taken most interest in the intended improvement in the music. The rector, bethinking himself of his prescribed duty, set about "ordering" the music as he wished it to be. His aim was of the highest order, being no less than the introduction of "congregational singing." Without doubt, he gave much offence to many weak brethren, and to a good many strong ones; but what great improvement, or even change, with or without improvement, was ever made without giving offence to some? Conscious of this and of the great good to be accomplished, he set the good over against the offence, and proceeded. For a time, the organ was silent, undergoing some alteration, I believe, and an excellent melodeon supplied its place, in a measure, for some purposes, while a strong male voice led the singing of the congregation. Here was a return to primitive simplicity, which was altogether beyond the comprehension of most of those who heard of it. Many thought the rector was hasty, some that he must be eccentric, others that youth, and a desire for change, must account for such a vagary. But he seems to have been aware of a fact that but few ever take trouble enough to think about, viz.: that, in many instances, the only way to repair a work is to entirely undo the damaged part, and begin again at the beginning. So he did. He turned the whole of the old work out of doors, as one might say—for he believed, and perhaps rightly, that with any of it he would be unable to do any good, unless it were merely in the way of working up the old materials in the progress of his new structure. To assist in the good work which was thus begun, a little hand-book of music was prepared for the use of the congregation, containing some chants for the Canticles, and a number of tunes for the psalms and hymns, in metre. Still further to aid in introducing to the notice, and commending to the attention of his own people, and those of other congregations, and especially to the clergy and those who, as organists, choir-men, or music-committee men, take part in, or care for, this particular part of Divine Service, this gentleman, if I mistake not, was instrumental in getting Mr. Lowell Mason to come to Philadelphia and deliver an address on the subject of congregational singing. Mr. Mason was here on Tuesday evening last, when he delivered his address to, I am sorry to say, a very small audience. Now, although Mr. Lowell Mason is not the person whom one would suppose a Churchman would induce to address a body of Churchmen on *Church Music*, still he was listened to with very great attention by all, and with pleasure, too, on the part of many. He said a great many good things and true, about the present mode of singing by proxy, and the grandeur and the high majesty of congregational singing—good and true things, which, if they had been said by some other persons, would have been esteemed the fancies of a crazy longing for a return to the dark ages, or some equally out-of-the-way time. I do not intend to attempt to give an outline of the address of Mr. Mason, but merely to mention some of the matters to which he referred. It was satisfactory to hear him announce the position held by the, may I say, ecclesiological musicians, that the *time* of the old hymn tunes was much quicker than that which is usually applied to them. I had, a good many years ago, to be sure, met with some of Mr. Mason's pupils, and, judging from them, I was not prepared to expect this. He propounded also the principle, so strenuously advocated by these same Church musicians, that simplicity in the intervals and narrowness, shall I call it, of compass are essential to the music which is for the use of the congregation. He boldly advocated the singing in *unison*, rather than in harmony, and likened the sound of a congregation so singing to the Falls of Niagara, or the roar of the ocean; and in this connection, he referred to a saying of Bishop Jewell, on the sound of ten thousand voices singing at St. Paul's Cross. That, you may believe me, I never heard; but, Mr. Editor, I have heard about half the number sing most gloriously, in the open air, Old Hundred, French, and some other of the older tunes; and the thrill of emotion sent through me was like nothing else that I know of; but I do know that it was as much more stirring than the best sung quartette that ever came from an organ-gallery as it is possible to conceive. Mr. Mason's life has been spent among the Congregationalists of New England; and from this very circumstance, though a highly educated musician, it can hardly be supposed that he can enter thoroughly into what really deserves the name of *Church* music. Some of your own remarks, Mr. Editor, on Mr. Willis's book would suit the case of Mr. Mason precisely. There is nothing strange in this. It cannot be expected that a man who has spent "more than threescore years" in the musical service of a community, whose psalm or hymn is a mere head and tail piece to a sermon, should be able at once to enter into the character of the music of the Church. Indeed there is much doubt if such an one has anything like a fit opportunity of knowing what *Church* music really is. Any one who, as Mr. Mason did, gives forth the dogma, that "metrical singing was the product of the Reformation," must have a great deal to learn about Church music. So much has lately—that is, within, say, five-and-twenty years—been written about *Church* music and Church hymns, that it is a pity to have such a statement made in what was otherwise so good and so true. There was a little practical illustration of some of the points which Mr. Mason put, which was very good, considering the small number present. Some of the illustrations were "*solos*," and very far, indeed, from extravagant illustrations of modern fancies in the way of what is called Psalmody. It really is very cheering to think that this matter of congregational singing is beginning to demand attention. If there could be some more of such addresses as the one referred to, with more practical illustration, and in the hearing of larger numbers, much good might surely be effected by it. But as long as people are afraid or ashamed to open their mouths and use the power which God has given them to sing His praise; so long as they are so fastidious as to wish the voices of the very children to be silenced; so long as they find fault with a neighbour because his or her voice gets above a gentle murmur, there is little chance for any improvement, excepting by the adoption of some such stern course as the one adopted by the gentleman to whom reference has been made. Begging you to excuse my so long trespassing on your attention, be pleased to think of this as from one who takes an interest in the matter.

S. R.

Philadelphia, Jan. 17, 1856.

A New Variety of Wheat, from Chili, has been received by the Commissioner of Patents. This wheat is very productive—a crop of five hundred bushels having been raised from thirty-four bushels of seed. The sample consists of about thirty stacks, the heads of which are well filled with a large, plump grain.

To Occupants of Splendid Houses in this City.—By an imperfect combustion of gas, the damage cannot be counted in millions of its effects upon the beautiful and elaborate mansions of the wealthy, where it soils and darkens the costly finish of the finest masters. Why have splendid apartments, and allow them to need renewing and replenishing so often, when Kidder's Gas Regulator will afford a perfect combustion, and thereby preserve all these, and more, the health, lungs, eyes, and complexion are all united, beside a very great saving of money? Don't get a humbug, but leave your order at 262 Broadway.
J. L. Douglass, Secretary.

Clerical Changes.

Rev. Olcott Bulkley has resigned the charge of his parish in Fluvanna county, and is at present residing at Petersville, Frederick county, Md.

The Post Office address of the Rev. Charles H. Gardiner is Morristown, (St. Lawrence county,) New York, he being in charge of Christ Church in that village.

The Rev. W. H. Cooper, late of Williamsport, Pa., has been unanimously called to the rectorship of the newly organized parish of Trinity Church, Tiffin City, Seneca county, Ohio.

Rt. Rev. Bishop Atkinson gives notice that his Post Office address is now Wilmington, (N. C.) instead of Raleigh.

The Rev. Noah Hunt Schenck, of Hillsborough, has accepted the invitation lately tendered to him to take charge of Harcourt Parish, Gambier, and will enter on the discharge of his duties immediately after Easter.

Married.

In Trinity Church, Potsdam, New York, on Wednesday morning, January 16th, by Rev. William Staunton, rector, William W. Green, of Poughkeepsie, to Eliza A. Staunton, daughter of the officiating clergyman.

Died.

At her residence, in Yonkers, on Sunday, January 13th, Fannie M., wife of James F. Hoffman, and daughter of the late Rev. Edward Rutledge, of South Carolina.

Notices.

Appeal of the Associate Managers of St. Luke's Home.—A Home for Indigent Christian Females, without respect to age or station, must commend itself to every one. Are they not, in a special manner, "God's Poor?" Their only prospect of earthly succour is from those whom the love of God prompts to extend an aiding hand to suffering humanity. Youth, even when surrounded by abject poverty, is buoyed up by hope and nerved by strength. Old age has no hope this side of the grave, no strength but for endurance. Poor, aged, feeble, alone—such is the lot of most of the inmates of our House, whom it is our privilege to surround with comfort, protection, and the blessed offices of the Church. At present we have only accommodation for about fifteen. It is very desirable that a suitable building should be erected that this great charity might be shared by many more than are at this time enjoying it. It is estimated that for this purpose $25,000 will be required. The rectors of many of the churches have expressed their willingness to commend it to their parishioners. In a few days a general application will be made to the Church community of this city.

Ellen Kemble, Secretary, No. 24 Beach street.

Lectures.—P. E. Brotherhood of N. Y.—The Seventh Lecture for the benefit of the Charity Fund will be delivered in the Lecture Room of the Mercantile Library Association, Astor Place, on Tuesday evening, the 29th inst., at 8 o'clock, by Rev. A. Cleveland Coxe, rector of Grace Church, Baltimore. Subject: *The Character of Charles I.* Admission, 25 cents.

The remaining Lectures in the course will be delivered as follows:—February 5th, *The Body as a Residence*, by Lewis W. Mansfield, Esq., of Cohoes, N. Y.; February 12th, *Life in Boston 200 years Ago*, by Rt. Rev. Bishop Clark, of Rhode Island; February 19th, *Mohammed, his History and System as compared with Christianity*, by Rt. Rev. Bishop Hopkins, of Vermont.

Rev. Edward Lathrop, D. D., will preach the Sixth Sermon of the Course before the New York Young Men's Christian Association, in the Tabernacle Baptist Church, corner Second avenue and Tenth street, on Sunday evening, January 27th, commencing at 7½ o'clock. Young men generally are cordially invited to attend.

Charles Selden, Chairman of Committee.

Notice.—The Sixth Anniversary of the Protestant Episcopal Brotherhood of New York will be celebrated in Saint Bartholomew's Church on Sunday evening, the 27th inst., when the Annual Report will be presented, and a sermon preached by the Rev. Milo Mahan, D. D., Professor of Ecclesiastical History in the General Theological Seminary. Divine Service to commence at 7½ o'clock.

A collection will be made in aid of the Charity Fund.

A Literary Association has recently been formed in connection with the Young Men's Christian Association of this city, for the mutual improvement of the members in Composition and Debate. The meetings are held on Thursday evening of each week, at 8 o'clock, in Room No. 14 Clinton Hall, Astor Place. Young men are cordially invited to attend.

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-fourth street to No. 151 same street. For particulars, see advertisement.
jy26-tf

Acknowledgments.

Memorial Church of Bishop Wainwright.

The Treasurer acknowledges the names of the following donors and subscribers:—

Donors—Proceeds of the Ladies Fair, $975; J. D. Beers, 100; Andrew Mount, 100; Stewart Brown, 100; Henry Chauncey, 100; C. Wolfe, 50; B. H. Field, 50; Mrs. Henry Parish, 25; Mrs. Kearney, 20; Mrs. J. H. Cornell, 25.

Subscribers—(of $15 at one time, or $5 per annum for three successive years.) Mrs. Charles King, Mrs. John A. King, Miss Hetty King, Mrs. E. Shurman, Mrs. Watts, Mrs. A. G. Stout, Mrs. Dr. Stevens, Mr. Albert Dorr, Mrs. M. R. Babcock, Miss M. L. Bleecker, Miss Sarah Carville, Miss Mary E. Foster, Mrs. Wm. P. Lee, Miss Jane Rowe, Miss Susan H. Walton, Miss Susan H. Kendall, Miss Mary W. Johnston.

These acknowledgments will be continued weekly. The Treasurer takes this opportunity to state that the second year's subscriptions are now due.

Mrs. Henry A. Coit, Treasurer,
No. 55 Clinton Place.

Christ Church, Pomfret, Connecticut.

The subscriber acknowledges to have received the following sums donated towards making certain improvements in Christ Church:—

Rev. A. Vinton, D. D., $30; Miss H. L. Vinton, 50; C. H. Ward, Esq., New York, 25; Mrs. Maria Ward, New York, 25; Mrs. M. Vinton, Providence, 25; Rev. R. A. Hallam, D. D., 10; Rev. W. F. Morgan, Norwich, 10; A Friend, Boston, 5; W. C. Bolles, 5; E. Wilkinson, 10; G. Wilkinson, 10.

These, with some other contributions within the parish, have been appropriated to the erection of a recess choir, with a vestry-room attached. A pretty quatrefoil window, filled with stained glass, is the joint gift of three individuals within the parish.

Rev. James Morton.

St. George's Chapel.

The subscriber, rector of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor:

From his ever faithful friends, the annual two bales of clothing and $5.

Where are the other old friends of the Church of the Holy Evangelists and of St. George's Chapel? Have they forgotten to be gracious?

Further donations are respectfully solicited, and may be left with Thomas N. Stanford, Esq., 637 Broadway; or at 172 Broome street.

Benjamin Evans.

January 21, 1856.

Free Church of the Epiphany.

The undersigned gratefully acknowledges the receipt of the following donations for the poor:—From Mrs. LeRoy, a bundle of clothing; from S. C., $20.

Lot Jones, No. 77 Second Avenue.

January 24, 1856.

N. B.—Further donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, No. 637 Broadway, or at No. 77 Second Avenue.

St. Simon's Church.

The Poor.—The undersigned gratefully acknowledges the receipt of the following donations for the poor: By Messrs. S. & S., from F., $10.

Further donations are earnestly solicited, and may be left with Messrs. Stanford & Swords, No. 637 Broadway, or with

Thomas Cook, No. 276 Houston street.

Business Notices.

Bookkeeping, Writing, and Arithmetic.—Dolbear's Academy, No. 609 Broadway, is the largest Commercial School in this city. The teachers are practical business men, and are therefore capable to qualify young men for business-houses and banks. There are eight private rooms, and every student receives individual instruction.
ja24-tf

Prince's Protean Fountain Pen.—Just the thing for correspondents, entry clerks, merchants, banks, clergymen, hotel keepers, and all who are constantly writing. The material is incorrodible, and under Goodyear's Patent. The reservoir is filled with ease and rapidity supplying the pen with from four to ten hours' constant use, and saving one-half the time.

Prices, $3, $3.50, $4, $4.50, $5. Great inducements to Agents and the Trade. Sent by mail, free of postage, on receipt of either of the above sums. Town and county rights on reasonable terms.

T. G. STEARNS, General Agent,
nov15-1y No. 271 Broadway, New York.

Piano Fortes, Melodeons, Musical Instruments, and Music.—Jacob Chickering's (Boston) *unrivalled Pianos, Bennett & Co's Pianos, with Hall's Celestial Attachment*, Goodman and Baldwin's Melodeons, and a fine assortment of all kind of Musical Instruments and Music, are now offered at lower prices than can be furnished at any other house in this city. Second hand Pianos from $45 to $150; and new Pianos from $175 to $600.

Orders from the country solicited, and a full guarantee in all cases given, and perfect satisfaction to the purchaser.

The world is challenged to produce a more perfect toned instrument than those made by Jacob Chickering.

A. P. HIGGINS, (Successor to Bennett & Co.)
dec27-3m No. 300 Broadway, N. Y.

Winter Circular.—Evans' Clothing Warehouse, Nos. 66 and 68 Fulton Street, between Cliff and Gold Streets, New York.—This extensive Clothing establishment is most characteristic of the age of telegraph and steam. Though yet in its infancy, it has already attained universal popularity. The following are among the prominent features of this enterprising house:

1st. Every article is bought and sold for cash

2d. Auctions, Assignees' Sales, Sheriffs' Sales, &c., &c., are looked after, and with cash in hand, and a sharp, discriminating eye, the opportunities are caught, as they rise, of buying the *best* for what the *worst* would command.

3d. With the object in view of always having a fresh supply on hand, the stock thus obtained at half the usual cost is immediately disposed of at the smallest remunerating per centage.

Clothing merchants from all parts of the Union will find it to their advantage to examine our wholesale department, before deciding where to buy.

For the benefit of those who cannot command time enough to look over our immense stock, we insert the following list of prices

COATS AND OVERCOATS.	
Superfine French Cloth Frock and Dress Coats, lined throughout with satin and serge, well worth from $30 to $45	$15 to $20
Fine Cloth Frock Coats	6 to 14
Business Coats and light Overcoats, made from all suitable materials	3 to 10
Overcoats and Talmas, from Castor Beaver, West of England cloths, and fine French cloths, most splendidly trimmed	12 to 20
Overcoats from Pilots, Petershams, Whitney Beaver, &c., &c.,	4 to 10
PANTS.	
Extra Fine Black French Cassimere and Doeskin, (beautifully made,)	$5 to $7
Inferior grades, Black French Cassimere and Doeskin	2 to 5
Fancy Cassimere, of every imaginable description	1.50 to 6
VESTS.	
By the thousand, made of rich plain and fancy Velvets, Silks, Satins, Cassimeres, &c., &c.,	2 to $7

The custom department is replete with Cloths, Cassimeres, and Vestings, under the charge of professional cutters, ready to fashion them out at the shortest notice.
nov22-3m

Patent Marble Mantels.—A Clear Saving of Fifty Per Cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by LYON & LAMB,
my31-1y No. 38 Canal street, opposite N. H. R. R. Depot.

Fall Style for 1855, now ready at the New Hat Company's, Nos. 146 and 148 Nassau street.—Best quality Three Dollars only. The public are invited to call. We sell a single hat at wholesale price. ☞ Call and see. ☜
nov8-3m

WANTS.

SITUATION WANTED.—In some charitable institution connected with the Church, by a most respectable woman, a widow, and communicant, and in every way deserving and worthy. Could fulfil the duties of Matron, or take the direction of some subordinate department of labour. Application may be made to the Rev. Morgan Dix, No. 137 Hudson street, or at St. Paul's Mission office, corner of Vesey and Church streets, any day from 9 o'clock to 12 M.

THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of the *Churchman*, Trinity Building, No. 111 Broadway, and all commands left there for the present will meet with prompt attention.
je21-tf ROBERT NISBETT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year.
je21-1y I. WATTS.

DOMESTIC SERVANTS.—THE CLERGY, CHURCH FAMILIES, and the public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "THE EMPLOYERS' AND SERVANTS' PROTECTIVE AGENCY," No. 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful, and worthy servants.
mh1-1y

PUBLICATIONS.

MR. BRADBURY'S NEW GLEE BOOK.—THE NEW YORK GLEE AND CHORUS BOOK, by William B. Bradbury, is now ready. It contains a variety of glee and part songs, arrangements from operas, and a selection of the most useful choruses, adapted especially to musical conventions and associations, and advanced singing classes. Price $1.25.

This book is believed to contain a larger amount of interesting and popular matter than any of the previous highly successful works of its class by the same author.

Specimen copies sent by mail, post paid, on receipt of the retail price. A very liberal reduction in price at wholesale. Published by MASON & BROTHERS, New York.
ja24-6t

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For sale by H. COLBURN, Agent,
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